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For the best of mothers
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THE SCHOOL IN THE HOME

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(1915, 286 p.)

THE SCHOOL IN THE HOME

Talks with Parents and Teachers

on

Intensive Child Training

By

A. A. BERLE, A.M., D.D.

PROFESSOR OF APPLIED CHRISTIANITY IN TUFTS COLLEGE

REVISED AND ENLARGED EDITION

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TO

Lina, Adolf, Miriam and Rudolf

FREELY YE HAVE RECEIVED, FREELY GIVE

23X 16

PREFACE TO THE SECOND EDITION

The wide-spread interest which the first edition of this book has aroused, has led to this new edition to which three chapters have been added. It may be said that these chapters were suggested by the numerous letters on the subjects which they discuss, especially those on "The Training of the Will," and "The Adolescent Storm." It will interest my readers to know that nearly ten thousand letters have come to me from all parts of the world in consequence of the publication of this book. They come not only from all parts of the United States, but from almost every foreign country, from regions so remote as Siam, Japan and Persia. It is beginning to be understood by all who have anything to do with children, that you cannot leave the question of child training in abeyance for ten or a dozen years, and then get a satisfactory result. Children with superior endowment and environment often seem to do this. But in general, this merely means, that they have had the training though it was not formally given. For most people, children have to be trained by their parents, and at home, if they are trained at all. This fact has increased in importance in recent years, through the vast multiplication of appeals outside the home, of one kind and another.

Referring again to the great number of correspondents which the publication of this book has brought to me, I beg to say that for many months I laboriously tried to write to each correspondent and give whatever help or information I could. But the task grew too vast, unless I ceased doing anything else. I state this here, to explain to some who may see this volume, why their letters have not been answered. It became simply impossible. But these letters have interested and moved me very deeply, because most of them revealed a deep and tender, almost passionate longing on the part of the writers to get for their children absolutely the best things out of life. It has permitted to me to look into the hearts of thousands of parents and this has been a privilege for which I can never be too grateful. If I could be sure that my words

have been of even the slightest help and inspiration to these noble souls, I should feel that I was amply repaid for all that I had written.

I wish also to say, that the volume which I promised to write in the introduction to the first edition, is substantially prepared and should be accessible within a very short time. In that volume I have tried as simply as I could do it, to describe just what I did with my own children. I tried also, to give some sources of help and references which might be useful to parents intending to take up some intensive work with their children. The title of this book is "Teaching in the Home" and it is issued by the publishers of this book. Since the first presentation of these ideas, many parents have attempted to do something on their own account with some very wonderful results. Of course the personal element will always be the decisive one, and where the parents make themselves competent and are consecrated to this task, there is usually no lack of results. Even though these results vary greatly, they are nevertheless so substantial and genuine, that it has been found worth while and helpful hardly less to the parents than to the children. Many have asked me why I had not included a chapter on the subject of religious education. The main reason was, that I did not wish this book to be mistaken as to its purpose. But I may say here, that I have very fully discussed the subject of religious education in a long chapter dealing exhaustively with that subject in my "Christianity and the Social Rage" (McBride Nast and Co., New York), where any who wish my views on that matter can find them very fully presented.

Let me then thank all my correspondents and friends for their kindness to this little book, and their more than kind words to its author. The professional educators are beginning to see their way to meeting these needs, and if this little book of awakening helps finally to get a general plan by which all children may be the beneficiaries, the purpose will be accomplished.

A. A. BERLE.

Cambridge, May 1, 1915.

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THE
SCHOOL IN THE HOME

I

INTRODUCTION

THAT this is not the work of an "educator" will be perfectly clear at once to all the members of that fraternity under whose notice this book comes. But that does not necessarily preclude the possibility of clearness of vision nor does it invalidate certain obvious facts of experience. Education is one of those things in which everybody has some experience, and has not been reduced to an exact science, if indeed it will ever become a science, in any proper sense at all. Human life and the human mind are constantly undergoing great and fundamental changes. The point of view which prevails at one period is entirely inadequate for another. For example, it is more than fifteen years ago since the present writer urged upon a large assembly the need for increased industrial and technical training in Massachusetts and the reorganization of the state's pro-

gramme of education with this and other things in view. He had just returned from Germany, where he had seen vast changes taking place and an entire nation being educated into an efficiency which was at once wonderful as an exhibition of what could be done in this respect and striking in its personal and commercial results. He saw a village which he had seen some years before as a quiet and rural community transformed into a vigorous, active, commercial center with the world-view of commerce and industry. He saw young persons whom he had known as young country children exhibiting all the natural characteristics of such a class in Germany (a very different thing, by the way, from the similar class in America), changed into alert persons whose grasp upon themselves was hardly less amazing than the nation's grasp upon its industrial self-consciousness and commercial self-organization. Both these things so impressed him that, knowing the listlessness and waste of American life, especially on its educational side, coincident with the overwhelming American passion for education, especially public education, he urged the adoption of German methods or at least the mastery of the German

idea with a view to securing like results in America.

Speaking broadly, the address was received with mild amusement and the public comment which was made upon it was in the nature of ridicule that anybody could ever excel American zeal, American adaptability and American genius. One journal suggested that the speaker would better stop his foolish aping of European ideas and become a real American. Since that time, however, the progress of Germany in the commercial history of the world has so arrested attention in America that there is now an almost equally stupid and insensate acceptance of certain ideas of German origin as there was once contemptuous rejection of them. The fundamental differences between Germany and America and the equally fundamental differences between the social organization of the German and the American mind, are being ignored in the haste for industrial education, so that presently we shall be wondering just why we do not get the results in America that they get in Germany. And then we shall set about finding the true way.

It was, however, on the personal side that these phenomena made the deepest impression upon him. He saw individuals rise in the

scale of efficiency, self-organization and self-expenditure, which was the most striking effect of the whole business. He saw in individuals an expansion of mental horizon which clearly showed that the juvenile mind can work at a pressure, without loss of strength, health or diminution of any power or physical capacity which is practically unknown in America. And he saw these results in persons who could not in the slightest degree be called unusual, in capability, antecedents or opportunity. He saw children not only in Germany, but in Belgium, Holland and other countries in northern Europe do an amount of work and assimilate a fund of knowledge at an early age which makes the achievements of the average school child in America seem foolishness and waste. He resolved to try experiments in this direction himself and for many years now has been in the course of his vocation as a preacher and pastor also teaching young people from very young children to students in college in almost all branches required for admission to American colleges. The results have been surprising beyond words. These young people, almost seventy in number, have responded to an intensive treatment in instruction and guidance, in a way which shows that the waste in the aver-

age American child's life is something simply astounding. It proves to him beyond all doubt, that on the side of personal efficiency, American education is one of the most wasteful things in the whole American organization of life. It seems to prove that from three to five years of life are lost to American young people, simply because they are not trained for large results in a large way and required to undertake tasks commensurate with their abilities. It seems to show that while there are undoubted differences in children arising from their antecedents, intellectual ancestry and environment, on the whole, these are negligible in the final result if you get a right method and make a large enough demand and arouse the necessary interest and exert the required force to get the result. This is a loss of years of life, the amount of which is beyond computation. It takes years out of the life of people, makes waste in productiveness, happiness and effectiveness in mature life, which one, who has not thought the matter through, would hardly imagine to be the case.

The evidence of the truth of this indictment of our public education can be had on the most casual inquiry. Ask any well-informed parent about his children's progress in school and you will get at once a cry of discontent

and helpless protest. Such protests, in the shape of letters of inquiry about the subject-matter of this book, are in my possession by the hundreds. They come from all sorts of people, from college professors to the street laborers. They come from persons in all walks of life, from rich men and poor men. But all these people have one element in common. They are interested in the intellectual growth and development of their children and are anxious to send out into the world effective and thoroughly equipped persons. Sometimes the interest arises from the remembrance of privileges which the parents themselves did not enjoy. Sometimes it arises from the consciousness of the neglect of parental duty in the matter of the children's education. Sometimes it is the sincere and helpless anxiety arising from the plain evidence, daily before the parents, that the young people are not only not making any real progress but are forming habits which either mean a fearful task to overcome in the future or a hopeless handicap in the race of life. The one thing about them all is, that they see with more or less clearness that the education on which we spend so much money and about which we boast so loudly and about which we are in such deadly earnest as communities and

so indifferent as individuals, is a fearfully wasteful and costly process. And in nothing more costly than in the loss to the mental habits and personal intellectual ideals of the young people themselves. We could possibly endure it if it did no good. But it does not stop there; it is demoralizing the mental habits of the nation.

If further testimony is necessary, ask any mature and capable teacher who has watched the progress of the public schools in the last twenty years. The teacher so addressed will tell you in plain terms, that while the teachers are doing the best they can under the circumstances, the results are steadily more discouraging, if any high and thorough standard is taken into consideration. He will tell you that the capacity for steady and sustained thought on the part of pupils seems to grow less instead of more. He will tell you that the disposition to avoid anything difficult and calling for effort, especially disagreeable effort, grows stronger and that committees and faculties alike are being forced to yield to this disposition, thus controlling public education. Rare is the community that will sustain any public superintendent or school committee in any move that will raise the standard and make attainment of graduation, that *ignis*

fatuus of our educational system, more difficult. The quality of some of the work accepted toward a high school degree, for example, in some of the cities in Massachusetts, is simply ludicrous. A high school diploma may mean that the child receiving it has had some real contact with a strictly intellectual process. But for the most part it does not mean anything of the sort. This does not require any proof. Simple inquiry anywhere will reveal it as a fact.

Following this line one step higher up, we come to college education. The well-known discontent now being frankly acknowledged by the presidents of all American colleges with the intellectual caliber of their graduates is the logical outcome of a process which begins in the lowest grades. That need not be discussed here. But a result in American life arising from it may be considered in a few paragraphs. The decline in respect for scholarship, especially scholarship which has nothing to do with commercial productiveness, is an effect in American life the full meaning of which many persons do not seem to comprehend very clearly. It means a lower type of civilization, it means a lower ideal of life and it means a substantial surrender of the permanent agencies of human

happiness, because it is taking out of the life of the nation the one thing which makes more for happiness than any other single element, namely, capable self-organization. One needs only to look about and observe the vast number of persons who, reaching middle life, have no momentum in any direction. They seem to exist from day to day. They have no vital interests, no mental reserves which make it possible for them to live, except by constant dynamic injections of excitement or amusement from without. Nothing shows this more than the amusements which are most flourishing. To ask a group of people to spend an evening together, with only their brain power, their varied intellectual interests, to entertain them and the comparison of their aims and purposes and experiences to furnish pleasure, is to risk an evening of disastrous boredom for almost everybody involved. This also is a common knowledge. Does it not sometimes impress all of us to what idiotic things, as well-bred people and as persons who are supposed to have had some contact with the intellectual treasures of the world, I mean now its exciting and interesting treasures of which there are multitudes, we give ourselves? And have we not often gone home, glad enough to have seen our friends, but thor-

oughly ashamed of the manner in which we spent our time and wondering just what the reason is we keep on doing these things in this way?

Now the fact is, this is simply the working out of the thing which has its roots far back in the earlier stages of education. The only things intensive about American life at the present moment are amusement and money-making. In these, undoubtedly, we are in fearful earnest. A baseball game is a joyous and delightsome sight, especially if it is a good game. But almost any baseball game is good enough. But the reflection that thousands of people, during the most charming and delightful season of the year go, day after day, to see other people play and for hours do absolutely nothing themselves, but see other people doing things, is one of the most curious commentaries on contemporary American life. Now children would never do this. They want to play themselves and they do. But after they have gone through the American educational mill—school, college and the rest—they are content to sit and sit and sit, by thousands, for hours and hours and hours and do nothing but see other people play! We call ourselves an energetic people! The claim is pure foolishness in the light of

the way in which we take our amusements, the thousands simply doing nothing, exercising no faculties of their own of mind or body and adding absolutely nothing (but fat) to their own equipment for the fuller years of life. There is a healthy reaction coming in this matter of which we see signs. But for the most part this is descriptive of American life in this phase. Commercially, the same phenomenon is most conspicuous. The mad race for money, without capacity to enjoy it properly, when secured, is still our outstanding characteristic. But even here, it must be confessed that the efficiency which our commerce displays is hardly the efficiency which commands admiration. It still has too much the aspect which makes moral scrutiny a source of uneasiness and has taken as its most recent note the widespread demand for the criminal prosecution of our captains of industry. But this is a subject by itself.

Now the influence of all this upon the personal life and character is perfectly plain. This not being a moral treatise, that phase of the matter will not be discussed here. Enough to say that the final result is a lower type of civilization, lessened respect for the fine and permanent things of life, an idealism that is bounded by the stock exchange or the

musical comedy, a culture that in spite of notable exceptions and great advances, rests upon private initiative almost exclusively and this often collaborated with the criminal interests just alluded to. The place where all this is to be combated is in the sphere of child training. It is in the creation of mental habits, mental outlook and mental interests, which will automatically make this type of development impossible. It is in a programme of intensive development for young children which will make them immune from the tendencies which not only destroy their best capacities, but which make it possible for them to go through the world never knowing what they have missed and what kind of a world it actually is. There must be a mind fertilization, which is, at the same time, a sterilization against other things. There must be the arousing of interests which, by their very fire and picturesqueness and enjoyment, will make the rest seem tame and listless. There must be such a linkage of real and substantial knowledge and the process of gaining it, with delight and pleasure, as will make the senseless and idiotic things offered to rational beings for amusement seem an insult to the mind. There must be such a programme and it must be begun in the home, before the

school life begins, which will assimilate naturally the best things offered in the school and by natural repulsion leave the rest. There must be such a coöperation between the home and the school as will secure the continuous education of parents in the education of their children, that will make for the continuous enrichment of the intellectual life of the household and will at the same time steadily create new interests, as new knowledge and new experiences are brought into the fellowship of parents and children.

So much for the actual conditions. Now for some concrete examples of what happened. The earliest experiments were made in my own family of four children, now aged, respectively, a girl of seventeen, a boy sixteen, a girl twelve and a boy ten. At the time these plans began to go into operation the two younger children were not born and there being but seventeen months between the two eldest, the plan admitted of treating both exactly alike. These two were admitted to Radcliffe and Harvard colleges, the girl being fifteen and the boy thirteen and a half. Their examination papers were of average, possibly slightly above average excellence, betraying nothing unusual and especially nothing that indicated "prodigies." They

had simply arrived several years earlier than is usual. Two years of their college life have passed and their standing in college is, with an occasional exception, in the honor list. Both have pursued the maximum amount of work permitted by the colleges, the boy being allowed to take six courses at Harvard, the girl only five at Radcliffe. They are in good health and nothing unusual has happened. No vital relation which ought to come with college life, associations or interests, has been denied them and they have secured all that could be expected out of their college life. In fact, rather more as I should judge. I can see no reason for altering the course with the two younger children, both of whom are in the Cambridge High and Latin School and are beginning third year work. They will take college examinations and probably be admitted at about the same ages as their older brother and sister. There has been no crowding. They are in absolutely perfect health judged by ordinary standards. They are not children of exceptional ability. They have been subjects of exceptional oversight and care, both as to studies and health. If this result had been secured with one child, the usual plea of an "unusual child" might possibly be

raised. But it is unthinkable that there should be four "prodigies" in one family! As a matter of fact, all such talk is absurd. The difference is one of method, parental interest and care.

Another case from what might be called the opposite social pole is that of a youth whose father was a street laborer with whom I became acquainted because he worked in front of my house and I got into the habit of speaking with him as I passed out of my gate in the morning. One day he confided to me his anxiety about his boy in the grammar school, who was not doing well. I called at the school, got acquainted with the boy, his habits and his possibilities. He was about to be denied promotion for neglect of his work and bad behavior. I got him interested in me, planned his work for the following summer, gave up a part of my vacation to see that he did it, instructed his parents as to my requirements for study and habits, and the following September he took admissions for the high school into which he was admitted, in which he made an excellent record, from which he passed into a law school and is now a successful practicing lawyer. His record in the law school was excellent. He has since developed literary

habits and will be a useful and effective member of his profession. And he is a gentleman!

Still another case is that of a girl in whom I became interested when she was ten. Her parents, when I indicated what I thought she might do, strongly deprecated any attempt to get her to college and advised me to give the attention to an older sister. They gave absolutely no aid in the matter. But the girl became interested, applied herself, developed remarkable aptitude for making quick inferences and utilizing her knowledge, entered high school, made a good record and graduated in the first twenty in her class in college. Her whole career was a struggle and against an absolutely hostile environment, since the domestic life of the home was not happy and the girl got no assistance there. She is now a useful and successful teacher.

An unusual case was that of a boy who had some rather severe physical infirmities, but whose interest being aroused, set to work to overcome these and other natural handicaps. I got into touch with him when he was twelve. Between that age and seventeen he did more work than most children do between beginning school and twenty. He also made a good college record, which might have been

brilliant if he had not had to earn a part of his living at the same time. This boy also is in the law and is known among his associates as a "student," a man whose opinions are valued because of his habits of application and thoroughness.

One further case will suffice. It was the case of a girl whom I began to know when she was about twelve. At that time she was supposed to be "impossible" from the standpoint of study. A little careful guidance, stimulation on the side of the interests which knowledge properly applied arouses, made a transformation which was little short of wonderful. The need for earning her livelihood took her prematurely out of school, but she has developed literary skill and knowledge and writes beautifully and earns a suitable income with her pen. I have no doubt whatever that this child, had she come under wise guidance at an early age, would have made a brilliant and remarkable figure.

More recently, I advised a mother with her small child of four to resist the temptation to put him into the school but to give him her own attention. I urged his father to take, as I did, his meal times as periods for discussion, for fertilization, for the interesting of his child in the things of the mind. The result has

been overwhelming to the parents in the rapid assimilation of a knowledge of history, of some forms of mathematics and a variety of other things usually met by children in the high school period, and that child would at this moment, after two years of such work, find the fifth, or even the sixth, grade stupid and a bore. Imagine a child that has been told the tales of Shakespeare and interested in the plots and counterplots of the great plays, told the thrilling stories of Greek history and able to talk about them on the factual side, being kept in a fifth grade reader!

Now in all these cases there was nothing abstruse, terrifying or otherwise beyond the reach of the average parent. In fact, the whole thing turned upon the fidelity of the parents, quite as much as upon that of the children when the children were young. But in cases some of which are cited above, even with conditions wholly unfavorable, children were enabled to do three and four times the work, in a third or half the time usually consumed by school children. To be sure, in all these cases a little work was kept up throughout the long vacation, one of the absurdities of American life. These children did not for twelve long weeks absolutely forget that they had brains, which must work and which must

be kept active in developing habits of observation, attention and self-control.

Now it is impossible to assume that all these children had some unusual qualities not common to most children. In most cases they had good health. Of course you cannot get full work from a sick child. Of course they had to keep regular hours and forego a good deal of what is called the social life of young people. But in this, as in all other things, a choice has to be made. It is a question of what one desires most. Young people cannot go out to parties and dance half the night and have their brains and bodies in condition for capable and effective work the next day. They cannot have their minds filled with a vast variety of "social" nonsense and still keep it fresh for habitation by higher things. When that fact is clearly brought to the attention of a young person and the right choice is made, half the battle is won. But that also is another question.

The methods or rather the principles, which have governed in all these cases were the same. They are indicated not precisely, but generally, in the following chapters. The first thing to be secured is the conviction on the part of parents and others who have young children in charge, that there is capacity and

power in the child, which only needs to be developed, and then to take the means by which that development can be secured. Naturally there is no arbitrary method. But the remarks made in the succeeding chapters will indicate about what happened and where the line of advance starts. There are in these histories elements which cannot of course be made public but which I wish to assure my readers if they knew they would never have another contented minute with the present slipshod, listless and machine methods by which the thousands of our children are given what is called their "education." The parental attitude, and next to that the teacher's attitude toward the higher things of the mind, is of paramount importance especially in young children. The often contemptuous indifference with which mature people treat the presence of children in their habits, manners and conversation is to me one of the paralyzing wonders of contemporary life. This is especially observable in matters of speech and the use of the mother tongue. But it is hardly less true in other important matters.

Of course this is not academic and pedagogical. As stated, this is not the work of an "educator." It may interest persons who have an academic interest in this matter, that

I could, if it had been worth while, have placed abundant footnotes and references for many things, in connection with the ideas which are laid down in the chapters following. Perhaps some time later, I shall write a small book with that purpose specifically in mind. But as this is manifestly a "tendenz-schrift" and has in view the purpose of arousement of interest in the thing discussed, the academic discussion of the problem may well be left out. I propose also later to publish a small book, in which a programme is particularly indicated which may not be without its uses. But for the present I wish merely to secure assent to certain ideas, which I believe generally accepted and the practice of the achievement of which, widely adopted, will save from three to five years of school life for the ordinary child and add immeasurably to the happiness, usefulness and effective self-direction of many human beings.

I have no remembrance of the time when I began to learn Greek. I have been told that it was when I was three years old. My earliest recollection on the subject is that of committing to memory what my father termed vocables, being lists of common Greek words with their signification in English which he wrote out for me on cards. Of grammar until some years later I learned no more than the inflections of nouns and verbs, but after a course of vocables proceeded at once to translation; and I faintly remember going through Æsop's Fables, the first Greek book which I read. The Anabasis, which I remember better, was the second. I learnt no Latin till my eighth year. At that time I had read under my father's tuition a number of Greek prose authors among whom I remember, the whole of Herodotus and of Xenophon's Cyropædia and Memorials of Socrates; some of the lives of the philosophers by Diogenes Laertius; part of Lucian and Isocrates Ad Demonicum and Ad Nicoclem.

—John Stuart Mill. Autobiography.

II

LANGUAGE THE INSTRUMENT OF KNOWLEDGE

LANGUAGE is the tool by which all knowledge is acquired. There are persons who can make themselves understood and can convey ideas by signs and motions of various kinds, but the usual medium for conveying ideas is language. The earliest form in which language begins to assert its influence upon the human mind is in the spoken tongue. It is hardly an accident that we speak of the "mother" tongue. It is in the home that the most durable habits of speech are acquired and generally speaking it is in the home that whatever style develops in mature life has its origin. But it is not merely the fact that language and speech as its oral form is the effective and most powerful tool of knowledge; it also affects a great many other things. It is not enough that a word be spoken. It makes a great deal of difference how it is spoken. The proper vocalization of words has an effect upon children which is often, one may say generally, overlooked.

Almost everybody is fond of repeating the baby's efforts to talk and "baby talk" lingers in many homes an innocent but costly pleasure, for the parents and the children alike. There are many persons of mature age at this moment who will never pronounce certain words properly, since they became accustomed to a false pronunciation in childhood, because somebody thought it was "cute." There are many persons who will never get over certain false associations of ideas, because somebody thought it was very amusing and funny to see the child mixing up things in such a beautifully childlike way!

Let me call attention to a contrast at this point which may suggest what this particular chapter has to explain. What parent, if he discovered some physical disability in the speech of a young child which meant imperfect vocalization, like lisping, for example, or stuttering, would not make haste to employ every possible means to secure the early correction of the evil? Or again, suppose some father discovered that his child had a malformation of one or both feet, which meant, if unattended to, that the child would never walk straight or stand erect? Can we imagine that this defect would be ignored, glossed over and forgotten simply because for the moment it

caused no discomfort or involved no pain? Or once again, let us suppose that parents found out that the sight of a child was impaired and that the prompt attention of some specialist in this department meant the complete restoration of sight, by wise observing of the defect and the careful training and guiding of the eyes from misuse and misdirection. Is it thinkable, in any rational household, that this matter would be left without attention and without the employment of every possible means to secure the best results for correct sight and sound, healthy eyes? To ask all these questions is to answer them. The great advance in America, of supervision in the public schools and elsewhere of children in these respects shows how strong has become the appreciation of the importance of dealing with these and all defects promptly and at the earliest period possible.

Pass now from the region of physical development into the region of the mental life and contrast the method of procedure. A child makes, through undeveloped organs, some funny mistake in the vocalization of a word. Everybody laughs and the child is promptly encouraged to make the same mistake over again. Not only is the child deceived as to the fact concerning that particular thing, but

its ears are misled at the same time. In that laugh, left without any further attention, three things happened. The child was deceived about the thing itself, interpreting the laugh as approval; the ears of the child were misled, interpreting the sound it heard as a correct one and therefore to be repeated in that connection, and there was integrated into the mind of the child an error which either had to remain there or later be expelled by a special process. A very large fraction of the entire process of what we call elementary education is taken up in this business of the expulsion of errors which have been carelessly permitted to become integrated in the minds of children. Let this process now go on for several years. And by and by, you have just what you find in the vast majority of the children who come to a public school, a mass of thoroughly false ideas and habits about speech, vocalization and language generally and what is even more disastrous the feeling that proper speech, careful vocalization and accuracy in diction are something unusual, peculiar if not wholly undesirable. Note the result in almost any schoolroom, when a child gifted in accurate speech, rises, and you will see either amazement that such a thing is possible and wonderment at just what it all means, or hi-

larious amusement over what seems to them, ignorance of the real truth, mannerism in talking.

Nor is this attitude confined to the school. Let a man be careful and precise, even though not bookish, in his habits of speech in any general assembly of men and he is generally put down as a "grind" or some sort of a person who must be in "intellectual pursuits." There seems almost to be a demand for a corrupted use of the language to convince people that you are "practical" and "in it" and otherwise *en rapport* with the things of the age. In fact, not to use the slang of the time, indicates to the vast majority of your fellows that somehow you do not belong to the "crowd." An ordinary conversation in any public place would be unintelligible to a man who had acquired English only from books, in another land, because so infused with technical slang of one kind and another which is intelligible only in our country. Coming across the ocean one winter, I became acquainted with a German commercial agent, who had transcribed five hundred and sixty such expressions and attached definitions and examples of their usage to the same, in order to make himself agreeable to his business associates on this side of the water! He had found that

the mastery of this corruption of the English tongue was a commercial asset which he could not neglect. Read the newspaper account of a ball game or in fact any one of the popular American sports and you will find yourself at once in a *terra incognita* unless you happen to be familiar with the particular sport of which you are reading. I see my reader smile as he reads this. But it is no smiling matter for his boy or girl when he strikes his English work in the high school or a college admission paper! Nor is it a smiling matter for him when the report of failure comes from the college office!

The point, at this stage, which I wish to make is, that from the earliest moment we seem to make every provision possible for perfection of the physical structure in which the mind operates and carelessly leave till we are forced to deal with it, the habits and activities of the mind itself. "But what do you want me to do with my baby?" says some irate man who thinks I am going to demand a philosophical thesis from the baby in its cradle. This is what I want him to do. If he sees a defective eye I want him to get it mended. If he sees a defective word I want that mended, too. If he sees a foot malformed, I want him

to employ his time and strength and money to see that it is corrected. If he sees a false habit of speech developing and a false note being integrated into the mentality of his child, I want him to correct that too. When one of my own children was small I noticed a certain tendency to make bad work of a certain combination of consonants. Thereafter daily, for several weeks, as a playful exercise with this baby, I repeated in its ear the proper vocalization of that combination and presently the confusion disappeared. Left alone, that habit would have become fixed. It would have affected the spelling of that particular combination as it appeared in words. It would have confused the eye every time it saw them, because it would have been inharmonious with the sound which lingered in the ears and which had been made domiciliary in the tongue. That slight defect might have operated for confusion, for distress and for blunder in a hundred different ways of which I do not even know. But simply lisping into the baby's ear daily, as a matter of playful intercourse, the thing was eliminated. Apply that principle to the use of words. Apply it to habits of correct speech and the use and power of approach to the mother tongue in

the ordinary child in the first three or four years of life and it will produce something which will seem like a dream.

You observe, of course, that this training begins not with the child but with the person or persons who have the child in charge. In general, it means the parents. But most parents never think of this matter at all and I have often been upbraided by indignant persons who said I was destroying the childhood of my children, because I did not let them master all sorts of false notions about their mother tongue. Because I did not let their mistakes go uncorrected, because I refused to use slang with them in the formative period of their lives, because I insisted that when they misused a word or used a false order of words, they should instantly correct both, it was said I was making an unnatural life for the children. They said it was unnatural for children to do these things. They might as well have insisted that it was unnatural and wrong to correct defective vision or to operate on a clubfoot!

Now what makes all this important is what comes of it. Language as I have said is the tool of knowledge. It is the instrument by which we gain and garner information, by which we coördinate what we know and make

inferences and express results. But if you blunt the tool, not to say destroy it, before you begin to use it, how are you ever to get knowledge in any proper or real sense? Everything depends upon this tool. The mastery of a proper use of the mother tongue is the first and last requisite of sound and extensive mental development. Language is the key to everything that pertains to human life. Once get a language and you have the key to manners, civilization, habits, customs, history and all the complex and fascinating story of humanity. Because you get all these things by reading about them, and to read you must know the language and you must know it accurately and extensively and be able to follow the masters of it who have embodied their great ideas in literature. That process begins almost at the cradle. It begins by cultivating accuracy and skill in the use of the tongue. It begins by striking at and out, every false thing, the moment it appears. Isn't it as important to prevent the malformation of the mind, as the malformation of a foot? Isn't it just as necessary to prevent false use of the thinking as of the seeing power? [1]

[1] Emerson has told in his own excellent way what the significance of language is in matters beyond even those which I

Perhaps I may be permitted, at this point, to digress a little and say a word on the subject of the study of other languages than the mother tongue. One of the things that interested me greatly in the Low Countries was the facility with which children spoke four or five languages. I used occasionally to get children to sit down and say the same thing for me in several languages, to see whether they made the shadings incident to varying racial development and interest, and I was often surprised to see the skill, with which the thing was done. Now of course in the Low Countries, the intermixture of races makes it absolutely necessary for every child to master several languages in order to do business with the contemporary life around it. But what struck me most was that the cross-fertilization of thought, produced by this inter-lingual development, was even more important than the thing itself. It convinced me that linguistic study has in it more power for the development of mental force and freedom than any

have already indicated. He says: "Language is made up of the spoils of all actions, trades, arts, games of men. Every word is a metaphor borrowed from some natural or mechanical, agricultural or nautical process. The poorest speaker is like the Indian dressed in a robe furnished by half a dozen animals. It is like our marble foot-slab made up of countless shells and exuviæ of a foreign world."

other kind of study. It convinced me that the decline of the classics in America, Greek and Latin, on the score that they were not "practical," is a species of foolishness, which some day we shall greatly deplore and regret having permitted the driving out of our high schools and colleges, the requirements along these lines. I am not now arguing that Greek shall be made compulsory. I am arguing, that those parents who yield to the foolish clamor against the classics, on the ground that they are not practical, do not know what they are doing. I believe that the reaction upon the English tongue and its comprehension, the reaction upon the use of the vernacular itself for the commonest uses of life and, especially, for the enjoyment of literature, is a compensation from classical study, which is the most practical thing possible in the way of education. Of course it is not as easy as typewriting and stenography! But is typewriting education? I believe in some high schools, it counts as much as Greek for a high school diploma! What a valuable document that sheet must be in such cases!

The use of the mother tongue is the most important factor of the whole educational process. It is the means, by which entrance is made into the vast world of books. Once that

world is entered, the novice knowing his tool and having the tool properly edged and sharpened, he is brought at once into contact, possible in no other way, with the vast stores of knowledge. And observe, when you have trained a child in good English and prevented it from learning a great mass of bad English, when you have spent its earliest years familiarizing it with a correct and extensive vocabulary, you have given it access to a great many things from which the other process automatically excludes it. Now there are great treasures in the libraries, which even young children would enjoy if they only had the tool by which they could use them. But their "club" minds having been neglected, having been encouraged because it was "cute" and "pretty" and ministered to the vanity and indolence of the parents, to do nothing about it, to misuse, misunderstand or absolutely to know nothing at all of many common things, they are automatically excluded from this world. That means the delimitation of their activities, almost from the start. Sometimes it means a permanent exclusion from some of the choicest delights of life. For taste, like everything else develops early, and taste in literature and knowledge and things intellectual requires very careful and exacting attention

in the early stages. Who does not recall the hatred for some branches which was bred in him by the stupid blundering person who was their titular representative? I had myself exactly this experience with mathematics, till I struck a fascinating creature, who made geometry seem like poetry and who talked about algebra as though he were describing foreign travel! If anybody doubts this as a possibility let him read one of Gladstone's budget speeches, especially that particular one, in which he links Greek history and classical knowledge and the whole romance of Greek literature with a tax on raisins! The same thing can be done with almost any branch of knowledge, if there is the skill, the zest and the industry and the love of it to do it. It can be generated in almost any child for almost any subject.

Now this is in no wise a technical or involved matter at all. It requires on the part of parents and teachers and the custodians of young life generally, interest and care, in watching the process of the formation of the habits of speech and the use of words. It requires that the persons named shall themselves keep correct habits, in the presence of their children. It demands that when an error appears, it shall promptly be supplanted by

the corresponding correct usage. In practice this will be found to be really a very enjoyable process. There is hardly any pleasure comparable to the pleasure of seeing the mind of a child grow. And there is a special pleasure, in seeing it grow beautifully and develop satisfactorily in every respect, and perhaps the most outstanding and interesting manifestation of such sound growth and development is the evidence that ideas are coming into existence naturally and accurately. One who does these things, will have the same sensations, only much more delightful, in hearing his child speak a difficult word properly, that he has when it walks across the room the first time without assistance. Every tumble while the child is learning to walk, hurries somebody to the assistance of the little one. What if every inaccurate speech, every tumble of the mind, every false accent and every absurdity which now only provokes amusement or laughter, were promptly made the subject of correction and strengthening! Why is not one process as reasonable as the other? Is it absolutely necessary to let children, in the interest of "childhood," blunder along in the use of the mother tongue without guidance and with nothing to strengthen the taste or train the ear in the right things? Is that what

makes "childhood" interesting? If people would only reflect that the neglect of these things is the source of the fearful depression of children in later school years, when they flounder around in their work largely because they have not the linguistic resources to understand what their instructors are talking about, there would soon be given almost as much attention to the training of the mind as the correction of a clubfoot.

Neglect of the programme which I have here described, breeds often permanent defects in the whole mental structure. And these permanent defects, being allied to the habitual expression of ideas and the organization of thought, are among the most costly defects which can afflict any human being, because the real life of mankind is in its mental conceptions. Persons having a large experience of life, are unanimous in the belief that most persons who make a failure of life do so because they are not able to think clearly or consecutively about anything. They often exhibit unusual cleverness and unusual capacity in certain directions, but seem to be unable to coördinate this exceptional talent or capacity with the other faculties in such a way as to make it effective for use. I know no instrument that so tends to clarify thought

as a keen linguistic sense. By its very nature it creates shadings and attitudes and perceptions which operate for the sharpening of the mind to distinctions; and what is clearness of thought but the ability to make accurate distinctions readily and habitually? This can readily be observed in its formative processes in very young children. In things physical, where differences of structure are obvious, the differentiations are quickly and usually clearly made. But when it comes to the same process, as regards words and language, it is passed by unnoticed and there is integrated into the child's mind a false distinction which by its presence complicates and obscures every other distinction to which it is related. And this process goes on with increasing, accelerating force till what is false is mistaken for what is true and the capacity for acquiring nice shadings of thought is lost almost before the thinking power has begun to get into motion.

Many educated men have told me, indeed one of the most erudite college professors in this country told me recently that failure to give him this attention had made it impossible for him to write a paragraph without a dictionary at his side. It was not, he said, that he did not know how to spell nor that he did not use certain words and certain classes of words prop-

erly as a rule, but that he found himself in a region of uncertainty about them, which never left him quite easy until he had verified them. The loss to him in time and labor, he remarked, was something which, reckoned through a long series of years, was simply colossal. Have not many of us had exactly this experience? Now these permanent defects are bred in childhood. The tongue, the eye and the ear, instead of all being promptly set to work together by the constant correction, through good usage and the elimination of errors, get out of the habit of working together and often the eye deceives the ear and not infrequently the tongue deceives the other two. What linguistic development does in early youth, is to bring about this coördination and working together; they make a wonderful combination for thought and for the acquisition of knowledge. Our schools, grammar and high, are full of teachers who themselves exhibit these defects before their pupils and perpetuate errors of which they themselves were the victims in early life. Not long ago a learned man lecturing to a class in one of our Massachusetts colleges presented to his class the pitiful and ludicrous spectacle, while writing a sentence on the blackboard, of turning around and asking in a perplexed

way, whether the word over which he was hesitating was spelled with one "l" or two! In other words, he was exhibiting the phenomena of the elementary class room in his own person, as the child. Such exhibitions create a contempt for erudition which no amount of learning can dissipate.

Verbal analysis is another thing which may be begun in the linguistic training of children at a very early period. Many of my readers, probably most of them, are familiar with Kingsley's "Water Babies." Very likely many who read that fascinating and charming child's book to their children, when they come to the chapter which deals with the professor's ailment, with Bumpsterhausen's blue follicles and the doctors' diagnosis of his case, skip over those long words, medical, surgical and otherwise, which make that chapter such a linguistic delight. But I found that the reading of those chapters carefully and with strict and precise enunciation, bred in my own children a great delight and amusement in the effort to repeat them. And I attribute to that book and that particular chapter a great deal of influence in my own household in the development of a resource of vocabulary which has been almost priceless in their education. For, be it remembered, every four- or

five-syllabled word generally has a history. That history is itself a "story" for children *par excellence* if properly told and interestingly set forth. And, be it also remembered, that polysyllabic words are usually composed of simple words and may be taken apart, just exactly as a child takes off the arms and legs of a doll and digs out the stuffing to see what it is made of. Why should a child that can say "cat," "a" and "log" not say "catalogue"?[1] To be sure, in this case, the syllables have no relation to the word in their meaning as simple ideas. But you have a three-syllabled word and I can see no reason in the world why a three-syllabled word with simple components should not be taught to a child. And as "stories" for children, the history of many long words is as fascinating as anything possibly can be. And all the while you are training the ear for linguistic changes, you are taking language apart and showing how it is put together. You are really teaching verbal

[1] Since writing the above the statement of Professor Guy M. Whipple, Assistant Professor of Science and Art of Education at Cornell University, has been brought to my notice, that after careful study he found out that his three-year-old boy had a vocabulary of 1,771 words, "catalogue" being one of them. This child also had such polysyllables at his command as thermometer, cunningest, chiffonier, "typewritering," caterpillar, Cashmere, Bouquet, and many others. He had received no formal instruction.

analysis, which is itself a very scientific process and one of the best for the development of the mind and the cultivation of ready and clear speech. Anybody can do this who has access to a dictionary. And many parents will add to their own store of information by doing this and will gain pleasure for themselves and their children which will make a bond of union on the mental side, which is quite as interesting and quite as desirable for the uses of life as the physical bond.

This is really nothing more than what is habitually done in other things. We often tear a flower apart and show its structure to children that they may see how it grows and where its life resides. We often take insects and have children watch them to see how they work and how they are able to perform what they do. Why not take words apart in the same way? Why not make language interesting in exactly the same way? I can hear some man say to me at once, "But I am not a philologist." Nobody asks you to be a philologist. It is only needful to take a dictionary and utilize what you have and break it up into digestible fragments for the child. The simple fact is, that in the things of the mind, we never think of doing these things. Let a child's dress become unbuttoned or a ruffle be-

come frayed or a shoe lace untied and somebody notices it and there is immediate instruction or correction in the matter. But when the mental process gets unlaced or the thought gets frayed into confusion, nearly all parents are too tired or too indolent to straighten out the matter, with the results which I have already noted. I have heard many children ask their parents what certain long words meant because they struck the ear musically or curiously. But I have rarely seen the parent that would stop instantly and tell all that could be told, and that the parents in question themselves could tell, about that word, thus utilizing the interest which was there ready to be stimulated and enriched by further knowledge. But I have often seen a mother break into a sentence and give a child's hair ribbons the proper twist so that they might look right! I have seen more than one conversation broken into, by parents calling attention to some verbal absurdity which their child was perpetrating, for the purpose of creating amusement for the adults present! Expensive amusement, I think it is. And I have often thought of it when I have seen young people vainly trying to overcome the bad habits thus given a permanent place in their mental outfit.

Now, as it happens, the English tongue is

allied to many other languages. And there is hardly a city in America where the opportunities for observation in the comparison of languages is not afforded on street cars and in public places. Children if they are trained to it and directed in it, make most admirable use of their opportunities in this respect to their vast enjoyment. The resemblances between English and German, for example, are numerous. In any city where there is a considerable German population, there creeps into casual intercourse a great mass of words which in their superficial resemblance to English words make opportunities for word "stories" and open the way for the imparting of a great deal of collateral information, in the way of fertilization, of which I shall speak in a later chapter. Nor is this theory absolutely new. The late Professor Austin Phelps of Andover Seminary, *facile princeps* in the use of English, in his lectures on "English Style in Public Discourse" advises young preachers to cultivate the use and knowledge of unfamiliar words. His argument is that a new word arrests attention in the congregation. All the people who are listening especially, if the word is in itself an interesting word, note it and probably some of them will look it up. Twenty years' experience in the pulpit has

proved to me that as a fertilizer of thought in my congregation, nothing has been so effective as to state things in what might be called unusual words. It arrested attention. It provoked thought. It started mental operations. By and by, it made people conscious that they were not only being religiously exhorted but mentally enlarged. I had for many years a dozen teachers who came to my congregation long distances on Sunday mornings from other communities because they found this process so useful to them. There is absolutely no reason why with the necessary changes incidental to childhood, the same rule cannot be followed in any household. And when it is followed, there grows in the child mind a resource for mental development, which is the most powerful instrument of knowledge. The earlier this process begins, the sooner the treasure-house of knowledge is opened to children.

And when once that treasure-house is opened by means of a large, clearly apprehended and widely differentiated vocabulary, there is no limit to the possibilities. I once had a young Irish lad in my congregation whose natural wit and verbal fluency attracted me, especially as it was exercised so exclusively along lines which were worse than useless.

I got him interested in me and got him to reading certain books and talking with me about them. His verbal sense was quickly aroused and after half-a-dozen years he got so in the habit of using my own vocabulary that a missionary classmate of mine who came to Boston from a foreign land, after years of absence, and did not know exactly where the church of which I was then pastor was located, dropped into our young people's meeting before the evening service intending at its close to make inquiries, but said afterward that he did not need to make the inquiry because presently in the remarks of a young boy he recognized some peculiarities of my own vocabulary. It was the young Irishman. To-day that youth is performing the same service for a Sunday school of over five hundred pupils. He is a marked man in the form and utterance of his public speech. I have seen this process repeated over and over again.

All thinking is in terms of language and until there is a sound linguistic basis you can have no real thinking. It is, therefore, the paramount problem of education to create first and foremost in the minds of young children as rich and full and varied a knowledge of words as possible. It is not necessary that they shall fully "understand" all that these

words mean or all that can be made of them. It is enough that what they do know is accurate and is not allied to something that is false and that requires to be unlearned. The supposition that this initial contact with the mother tongue must be always in the simplest and most elementary forms is, in my judgment and according to my experience, wrong. Composite sounds and the most varied syllabic construction can be taught with very little effort, and if allied to the most simple musical knowledge and made rhythmic, there is almost no limit to what can be done. I have taught a child to repeat an entire Hebrew psalm, with absolutely not a single error in pronunciation, without the child "understanding" anything about it other than it was the Hebrew way of saying what the child knew in English and had learned as a part of its Bible study. I have taught a child to repeat fifty lines of Virgil in exactly the same way. Of course somebody will say, "What was the use?" The use was, apart from the fact that it created traditions and mind stuff, that it taught careful vocalization and trained the ear to note the varied succession of sounds and established the ability to grapple with any word, however long or however unfamiliar. Modern languages, German and French, should be

taught in this way first of all. What is this but the process reduced to a programme which we employ casually and in a slovenly manner when we simply let children learn their mother tongue by hearing it talked? This is simply organizing the materials out of which the linguistic consciousness shall be made. It is the erection of barriers against misuse and defective usage. It is the building of the solid substructure of knowledge by the formation of standards which once made have a determinative influence in the whole subsequent contact with the things for which language is employed. It means that certain things are automatically excluded and made impossible in the educational development of the child mind. It means that all along the pathway of its growth it will find materials planted in the early years, which will be lights for the illumination of dark places and guides for the pathway out of obscurity and mental confusion. Many things not "understood" by a child are nevertheless, I have found out, stored away in the mind and at the appropriate moment reappear, to give the pleasure and delight of the renewal of an old acquaintance. The child that has built up for it a sound and considerable and varied vocabulary before it is six years of age, will have, other things being

equal, three years the start of any child not so trained. It will have access to more books, more forms of knowledge, will have intellectual interests and intellectual enjoyments which the average child of nine not only does not know but in many cases probably never will know. I count this linguistic training as the most important factor in the whole scheme of intensive development for children. I cannot see that the child loses one thing that it would otherwise have. I cannot see that any child pleasure, any child enjoyment, any rational and sound and delightful characteristic of true and happy childhood need in the slightest be interfered with. But on the contrary I have seen childhood develop and its companionship and fellowship with parents, with nature, with the world, with the phenomena of life, vastly increased, and happy childhood made happier because there were left no cruel malformations to cause the heart-breaking distresses of later school years. I have seen such intensive development with no loss of health and with decided gain to every other interest. The tool of that development was a large and comprehensive acquaintance with and use of the mother tongue.

The infant as soon as born was not consigned to the dwelling of a hireling nurse, but was reared and cherished in the bosom of its mother, whose highest praise it was to take care of her household affairs and attend to her children. . . . In her presence not one indecent word was uttered; nothing was done against propriety and good manners. The hours of study and serious employment were settled by her direction, and not only so but even the diversions of the children were conducted with modest reserve and sanctity of manners. . . . The consequence of this regular discipline was, that the young mind, whole and sound, and unwarped by irregular passions, received the elements of the liberal arts with hearty avidity.

—TACITUS on the Training of Roman Children.

III

MIND FERTILIZATION

ONE of the strangest things about civilization in all ages, and not less of our own than of those preceding it, is the fact that in almost all things with which men have had to do except the preparation of children for life, they have recognized the necessity for adequate preparation and proper fertilization. Some years ago, having recently moved into the country, I noted how a certain neighbor of mine, who had been very successful in raising apples, prepared the soil for some young trees he was setting out. He did not simply dig a hole and stick in the trees. He carefully studied the nature of the soil, the requirements of the particular trees he was planting, provided for their growth in their earlier years, and in every manner possible saw to it that his trees should come to the bearing period strong, healthful and thoroughly fitted to make the greatest possible yield. He and his farm are in distinct contrast to all those about him. They rarely yield any profit, his always yields a profit. Their children, as soon as they are

able to work, leave school and join their careless, untrained parents in making a bare living from the land. His children have, as they have come along, gone to fitting school and college. He ships apples to Europe, lives well, is a reading man and has a lovely home and otherwise makes his New Hampshire place furnish not only living but a life. Reduced to lowest terms, it comes of the fact that he fertilizes the soil for the trees which furnish the income out of which all his other enjoyments and advantages arise.

It is one of the anomalies of our own time that this perfectly simple and natural process is so little applied to children. Take almost any community in this land and the curious thing about it is that, not excepting college or educated communities and observing what parents permit their children to imbibe as the subsoil out of which their later lives are to emerge, you will be astounded to notice that all the mental weeds have the first and best chance. You will be surprised to find that there is an almost complete absence of plan in the matter of stocking the child mind with useful, fertile notions and a neglect of the mental soil which, in any other operation, would be pronounced scandalous in the extreme. No factory would for an instant con-

sent to have its raw material treated with both the positive injury and the disgraceful neglect to which children's minds are subjected in the most attractive and acquisitive period. No mechanic would think of treating his tools as people suffer their children's main asset for a happy and useful life to be handled. No skilled workman would dream of allowing an immature and ignorant person to handle his delicate instruments in the manner in which parents allow foolish and unlearned and even vicious persons to experiment with the mental life and habits of their own offspring. The result of all this is plain in the thousands of absolutely incapable people all around us, who have no initiative of their own and have to a great degree lost even the power of intelligently grasping initiative which is provided for them by others.

Trees, plants, must have a prepared soil for their proper growth and development, why not children? Here again, the physical base of life is beginning to get fair recognition, but still in a blundering way. One of the ludicrous instances of this latter statement may be found in the playground movement, now nation-wide and steadily developing. I visited lately a recently opened and beautifully equipped playground. Its site was

lovely and thoroughly attractive. The grounds were bountifully bestowed with apparatus which admitted of many varieties of exercise and enjoyment. It had many things which the children of the most opulent might well wish to make their own. But as I watched the children about that ground the one thing that impressed me most, was the utter poverty of the children in the ability to use what they had thus abundantly placed before them. Half-a-dozen forms of play would probably cover all that they did. And the one most needful thing of all was wanting, —a skilled and thoroughly trained person to teach these children how to play. Contrasted with the skilled German play-instructors I have seen, with only a fragment of the apparatus to deal with, it seemed like a pathetic waste of material, and I could think of nothing other than a *noveau riche* country vainly trying to imitate the older country that had less to do with but used it with vastly more intelligence and effectiveness. But at least the playground recognized the need for a substantial physical base, and health was written in large letters on all that the eye could see, and the intention was everywhere evident.

But who thinks of preparing the mind in the same ample fashion? How many persons

systematically think of giving to the growing mind the raw materials of knowledge, the elementary forms of science, and generally of habituating the minds of children to grasp important and useful facts and otherwise prepare for some adequate familiarity in mature life with the world in which they are to live and move and have their being? How many, even of educated parents, have a clearly thought-out plan for filling the minds of their children with the things without which successful access to mental fullness and enjoyment is well-nigh impossible? In other words who thinks of doing for the child mind what my friend, the farmer, does for every tree he plants?

One reason why so few people think along these lines, is the prevalence of the superstition that the child mind cannot grasp important and fundamental things as readily as foolish and absurd things. Hence the "simplification" of all sorts of things for the child mind and the reduction to something worse than folly of the operations of the young intellect on the theory that whatever ideas are given to it, have to be made semi-idiotic before the young intellect can handle them. All the while, wherever the young mind is left to itself, it gravitates automatic-

ally to something worth while and fundamental, wherever choice is possible. Little girls take to dolls almost from the beginning. They play naturally with the profoundest problem of humanity, namely, the rearing and training of childhood. They introduce naturally and with exactitude principles, which, when science develops them and organizes them and proves them, are called by various profound scientific names. By and by the absurd processes called education interfere with these natural processes of the child dealing with fundamental things and then ensues that fearful period of adolescence, full of horrors and distresses which are no more necessary than smallpox or typhoid fever. Almost all the so-called horrors of the adolescent period show conclusively that the natural processes of childhood have become perverted by what we call "education," and the whole miserable muddle in which civilization finds itself on the sex question, is almost directly due to this artificial and obfuscating interference together with inability and ignorance in properly fertilizing the child mind on the significance of knowledge, which it is not only perfectly capable of receiving but which having, it will automatically apply.

Why food for the body and not for the

mind? Why strictly regulated and properly prepared food for the stomach and not for the mind? Why shall the baby be filled with carefully selected nutriment for its little body and then stuffed with all sorts of rubbish for its little mind? This is one of the fundamental questions in the rearing of children and perhaps one of the most neglected of all. The simple fact is that the superstitions about things which are vital and important still befog the minds of people and prevent them from doing as well by their children as they would do by the plant in the window or the tree in the field. That the mind must have its food prepared will strike many persons as a positively new idea. That that food should itself be subject to constant, careful scrutiny and revision is absolutely beyond the view. But there is the mind, with all its powers awake, observing, taking in and making its own, everything that it possibly can come into contact with and either classifying and distributing in an orderly way its fresh acquisitions or muddling them up, to their uselessness as fertilization, and also destroying the very powers by which they are acquired.

Now the object of this chapter is to convince and persuade that if you want a full mind and a well-nurtured one, you must fer-

tilize it, so that when ideas present themselves, they will find a soil fitted to receive them. This means that you regulate not only what ideas are received, but when and in what form. That there shall be an intelligent and deliberate choice of ideas for the child mind and most of all that what goes into the mind shall have some relation to the higher views of life, and that mental weeds shall not possess the soil to such an extent that half of life has to be consumed in rooting out what has been by neglect and blunder permitted to occupy the soil.

Among the very first things to consider in this relation is that what are called the higher things of life, the more profound, if you please, are as easily acquired in childhood as any others. I have already referred to the obfuscation of children's minds on the subject of sex. But the same thing is true about many other things. A child can be taught the fundamental principles of geometry, for example, at three as readily as it can be taught to build a block house. It can be taught to observe relations which are fundamental in mathematical calculation as easily at four as it can any of the nonsense which is usually supposed to be fit for children at that age. Even the fundamental principles of philology can be thus taught and I have seen children at

three, four and five analyze words and recognize stems and make proper and cogent inferences by reason of resemblances in form and use, which, if they appeared in a text-book or a doctor's thesis, would be called scientific knowledge. Of course, somebody had to teach it. Of course, somebody had to call the child's attention to these things. But there was no greater difficulty on the part of the child, that I could discover, in taking in that kind of knowledge than any other. In fact, the process became so interesting that the child soon attempted it on its own account with amusing and interesting results. I recall very well dealing with a very young child once on the subject of "species." This is a scientific word and involved considerable explanation, but it was worth all it cost both in time and effort when after a rain the little girl seeing a robin pick up a worm propounded the question, "Papa, fishes eat worms and birds eat worms. Do they belong to the same *species?*" To rouse that mental operation was itself to start the sources of knowledge from their hiding places. The worms in question brought forth another interesting specimen of the automatic application of the child mind to questions of knowledge. The small boy aged four being told about worms being "articu-

lates" and the possibility of the growth of their various segments, was found on the same occasion that the "species" episode occurred, cutting up worms into parts, with a view to multiplying the species, having also been told that they kept the soil loose so that the plants could spread their roots more readily in the loosened soil. There you had one of the great scientific generalizations, one of the great geological facts of the distribution of the earth's surface, properly and firmly habited in the child's mind in a fashion which need never be disturbed.

In a similar way the silver at the table, the glass, the china, the food and its sources, all become the media for the conveying of exact and interesting knowledge. Now the important thing about all these things was not merely that real and useful information was placed in the mind, but that the mind itself was being fertilized for the subsequent reception of other information and provided with the machinery for its proper classification and retention. In this way, geography and arithmetic and grammar and various sciences were taught, not as such, but as fertilizing material which by their occupancy of the mind, excluded the vile stuff which is usually doled out to the infant intellect, and what is more,

and perhaps best of all, was that these particular children were made immune from the misuse of their minds later on in life. There was nothing supernatural about it. It was simply doing what my friend, the farmer, did for his trees. The mental soil was fertilized by things inherently useful, interesting and suggestive, and a rudimentary organization was set up to properly husband what came into the mind for future use.

The fertilization here described was of course of the nature of the surroundings of the children in question. A legal friend of mine who was accustomed to take home with him cases to prepare for trial was greatly astounded after some months to hear his young son who often sat in the next room while he was dictating to his stenographer, not merely use but accurately apply many legal terms in his play. He heard his small boy repeat the most complicated legal sentences, those remnants of barbarism, the rage and despair of all lovers of truth and justice and the proper use of language. He heard this child utter with ease and skill whole paragraphs of pleadings and was both shocked and humiliated to find that his child, left to himself, grappled with the severities of the language under their most grotesque and damnable forms (no other

word fits the legal nomenclature) while he habitually talked twaddle and foolishness with his child. A physician classmate of mine has related something of the same sort about one of his children who learned to connect certain ailments with certain symptoms and diseases and made him often, when he wrote a prescription, remembering the comments of his child upon the same diseases, feel absolutely silly. But why need he have been surprised? The child mind will take what is offered. Offer it folderol and idiotic stuff in the shape of brutalized English and misinformation of all kinds and that will be its mental subsoil. Offer it knowledge, clear, accurate and classified, and you will get an orderly mind and one that governs and regulates its own processes presently. Nor will this little mind be a genius! It will simply be as well fed in mind as it is in body. It will simply have as much attention given to what it thinks as to what it eats. In other words, parents will be thinking almost as much of the brains of their children as they now think of their bowels. Is it so revolutionary a principle as some people seem to imagine that you get out of a child's mind what you put into it, no more, no less? Does it involve some hocus-pocus or other magic to believe that if you give a child's mind

worthy things to think about, that it will, by and by, handle all things worthily?

The objection most commonly urged against this process of enriching the minds of children by real knowledge and worth-while material, is that it interferes with the child's healthful growth and development which seems one of the most foolish ideas that ever obsessed the human brain. On this theory we should go back to the oldest of superstitions and fill the minds of children with all kinds of outlandish stuff and prevent any modern ideas from obtaining an entrance and, in sooth, that seems to be what many people do. Unfortunately, too, the domain in which they operate most appears to be that of religion, where ideas of God and the world and sin and evil and the rest are inculcated—ideas which can hardly emerge in anything but gross errors of all kinds which finally express themselves in the grotesque ideas of morals and behavior which are so common. Possibly if it were carefully worked out, it could readily be shown that the absurd divorce of religion and morality, for example, one of the commonest phenomena of our day, has its rise in this practice. Then again, the play upon the fears and ignorance of children, the use of that ignorance and those fears for the convenience of the parent or teacher and as

a means of avoiding the labor of giving the correct or needed instruction, also has its large influence. In any case, if to inculcate modern ideas is destructive of health, the deliverance of the world from the miserable bondage in which it now welters, will be long deferred.

But the answer to this objection is simply that it is not true. Not a single reason can be adduced to show that giving a child information about geometry is one whit more calculated to break down health than to give it Mother Goose rhymes. Nor can it be shown that to give it accurate knowledge about botany is one degree worse for its physical well-being than to chatter simply about the "pretty flowers." Some kind of information the child is bound to gather. Some kind of ideas is sure to germinate and occupy the soil. If nonsense, then you have a nonsense foundation which will assuredly have to be forked over and dug out as a garden has to be forked to get out the weeds if you are to have productiveness afterward.

Side by side with this habit of approach is the equally silly notion that you are denuding childhood of its beauty and innocence. Do weeds make a garden beautiful? Is the process of pulling up the ugly things which deform and befuddle the mind one of beauty and

loveliness or is it one of pain and wretchedness? Clearly the latter. The soil of the child mind keeps rare and beautiful when it is filled with rare and beautiful things and such things are choice in their demands for soil and culture. The persistent care in the selection of materials and the wise and intelligent arrangement of this material to suit times and seasons will make a certain parallelism between the growth of the mind of the child and the periods of the year and the periods of its own development, which is itself one of the beautiful facts of human growth. When the fertilizing process has been carried on for a few years, one sees just what one sees in a carefully planted orchard or a carefully arranged garden, each thing in its place, each healthfully developing, each bearing in its season after its own kind and each supplementing the other in beautiful coöperation and correlation. I am at this moment thinking of the great natural processes which were taught to little children, not far from the place where this is written, by watching the operations of ants, bees, wasps and birds. Of the biological principles which were here shown and steadily developed so that when the same children who "played" at knowledge with these, found themselves face to face with the "science" of the same things in college,

they met old friends with delight and made knowledge seven times more of a friend than it was, if possible, before. If anything was done in the matter of the beauty and innocence of childhood, it was extended and given a longer lease of life and a continuity into the severer questions of maturity, which made the natural difficulty of these problems somewhat less because they seemed inwoven with the development of life itself, as indeed they are. The incomparable folly of postponing the period of knowledge till it has to be approached with perverted tastes and muddled ideas is equaled only by the insanity that this process conserves the beauty of childhood.

I have just referred to a certain parallelism between the growth of knowledge and times and seasons. The idea seems a trifle romantic of course. But just reflect for a moment how different the phenomena of winter are from those of spring and what a wide variation there is of principles to be taught in the two seasons. Could a finer arrangement for contrasts and comparison of ideas and knowledge for little children possibly be devised? It almost seems as though the things were arranged for the purpose of training the juvenile mind to observation and comparison and for the noting of very diverse and interesting processes.

Yet, except in the most superficial way and that chiefly calculated to breed dilettantism, little or no use is made by most people of these seasons to teach the young mind the great laws of nature and the similar laws of the human mind. But they are there to be taught and taught accurately and by a method thoroughly in accord with known science. In fact, it was by these very processes that primitive man began his march toward knowledge and light. Are we not to continue that march or are our children perpetually to go through the savage process of being torn up by the roots, harrowed over by ignorant and brutalized schoolmasters themselves harrowed over by equally obtuse college professors, until they come forth dubbed bachelors of arts, unable to think clearly, discuss any subject with fullness or intelligence and incapable of meeting the simplest ethical problems with firmness or justice? If this seems a severe indictment, let people simply look about them and they will see on every hand the pitiful results of a process which ultimately resolves itself into this: that there were planted in the virgin soil of childhood, weeds instead of sound, useful, productive things and not only so, but the entire soil itself was left to become sterile and unproductive of anything worth while.

Clearly this is a parental question. It cannot be left until the period called "school age" as though this age came automatically according to some heavenly arranged arithmetical succession. By the time what is called school age arrives, the damage has usually been done. The habits, while not utterly deranged, have been deformed by ill usage and the very mind stuff itself corrupted by the infusion of all kinds of superstition, puerility and falsehood, so that only the most persistent effort on the part of everybody concerned—parent, teacher and the whole organization of church and state and home—can scarcely bring order out of the chaos which the early sterilization of the mind has produced. It is a never-ending miracle to me that the mass of children turn out as well as they do, though perhaps this is because they lack the training and mental organization and power of initiative to do very much that is effectively bad. Dr. Conan Doyle remarks that it is a common sight to see the best head in a court room on the shoulders of the criminal in the dock, which is simply saying that that head very likely has been least under the leash of the processes we have been describing and has had a natural though lawless development and at least has not lost its power of self-propulsion and has not slavishly laid itself under

the taskmaster's lash of consistent dullness and stupidity. In this same connection perhaps the natural alliance between genius and irregularities of one kind and another, which some psychologists allege, is due to just the fact which I have been discussing, that the genius has kept his power of observation and initiative unimpaired and perhaps in early youth escaped the brutalizing and leveling process which we call education, and so brought forth something which was at least his own and not the stupid, crass product passed on from generation to generation as knowledge. But, we may ask, must genius always be yoked with irregularity? Can we not have originality, initiative, freedom and unimpaired power and yet have orderly persons, conscious of social obligation and amenable to the natural intercourse of human beings, living with and for each other? Why must "bright" people always be held to be somewhat "eccentric" or otherwise "peculiar" or something else which makes them unlivable? There is no more need for this thing than there is that "bright" people should all have red hair or blue eyes. The more simple explanation is that most people are jammed into somebody's mold of misinformation or no information, fed on falsehoods, nurtured on inanities or stupidities or worse, and then ex-

pected to develop into useful men and women. The expectation that somehow or other we shall be able to gather figs from thistles continues to be the outstanding characteristic of the human mind. Parents seem to hold this superstition most rigidly, school-teachers are next and college professors are third in the ascending scale of inability to see that the place where things begin, is at the beginning.

But just gaze for a moment on the reverse of the picture I have presented. Here is born a child into a home where from the moment of its appearance, yes, long before its appearance, there is preparation made for the little stranger's mind as well as his body. Along with the little bassinet which contains the covering for his body, there is a well defined programme for his mind. There is an arrangement of what his eyes shall look upon, what his ears shall hear and the form and methods by which the earliest ideas shall find their way into his mind. He shall be taught the truth. That guarantees his freedom! He shall be given useful and interesting knowledge of real life. That insures reality for him in the outer world. He shall be trained to see with his eyes and hear with his ears and he shall be shown how to coördinate what enters through these two gates to his mind. That will give

him tools for his mind and thoughts for his tongue. He shall speak, when he speaks at all, accurately and his linguistic machinery shall from the very first help him, not hinder him. He shall learn to note sounds and distinguish sweet sounds from those that are harsh. He shall try his mind as he tries his little arms and legs and shall gain mental strength coördinately with his physical growth so that while he walks on his legs, he shall not creep in his mind. He shall have his mind food as carefully chosen as his bodily food and he shall be kept mentally true and clean as he is cleansed daily and bathed bodily. Is the result hard to imagine? Not at all. This child will be original, will be fearless, will have the power and the interest of experimentation, will show zest for all kinds of knowledge, and will find the gathering of information as great a joy as he can possibly know. Presently somebody will call him a "prodigy," absolutely ignorant of the simple and entirely natural process by which the all-round development of the child has been secured. And possibly another person will want his progress "retarded" lest he become "prematurely old" and "lose his youth" and Heaven knows what other folly will be foisted upon him simply because his mind was properly cared for as my old farmer friend

prepared the soil for his tree. But all the time the natural law of fertilization and enrichment for productiveness has been followed without special interposition of the Deity or miraculous assistance of any kind. The tree was planted in good ground and it brought forth abundantly. That was all!

One of the best and ablest men of the city was, moreover, appointed inspector of the youth and he gave command of each company to the most spirited and discreetest of those, called Irens. . . . The Iren reposing himself after supper used to order some of the boys to sing a song; to another he put some question which required a judicious answer, for example: "Who was the best man in the city?" or "What he thought of such an action?" This accustomed them from their childhood to judge of the virtues, to enter into the affairs of their countrymen. For if one of them was asked, "Who is a good citizen or who is an infamous one?" and hesitated in his answer he was considered as a boy of slow parts and of a soul that would not aspire to honor. The answer was likewise to have a reason assigned for it and proof conceived in few words.

—PLUTARCH's Life of Lycurgus.

IV

QUESTIONS AND ANSWERS

If it is true, as Isaac Disraeli says, that "the wisdom of the wise and the experience of the ages may be preserved by quotation," it is even more true that the knowledge of the past and the observation of the present may be conveyed through the art of interrogation. Anyone who recalls his school experience will readily recognize the force of this statement. In fact, there is no surer method of determining real progress in any direction than the effective use of questions and answers. The Socratic method, which was also the method of all early assemblies and teachers, namely, of telling things by being asked about them or creating the materials of thought by arousing questions in the student's mind and then causing the inquirer to answer his own questions, remains still the best method of producing sound mental action and steady mental force.

Questions have several characteristics which are not commonly appreciated as having very important influence in the child mind. A

question rightly put is an exchange of ideas between two living personalities who are not merely searching for knowledge but are comparing ideas. This is what constitutes the chief difference between a question in a book and an oral question. No inquiries printed on a page of a book will ever elicit what the same questions will secure when verbally addressed from one mind to another. Manner, intonation, accent, the glance of the eye and a great many other things accompany the oral question, which are absent from the printed page. Then again, the flexibility of language often admits two or even more interpretations of exactly the same words. That admits at once doubt, which is itself the greatest thought-disperser I know anything about. Only create hesitation about the meaning of a printed question and you have taken a most substantial step toward making it impossible for a child to organize his thought on that particular subject. This is the reason why teachers are so often mystified by the differences between the apparent attainments of a child in class and his utter failure to make the same impression when confronted by an examination paper. And until examination papers are written in a form which does not admit of ambiguity, and few papers can be written which will not admit of a variety of

interpretations, this difference will always appear.

This is not confined to children and the student body alone. It has taken the Supreme Court of the United States twenty years to find out just what the law relating to huge industrial combinations means. And apparently the final decision has created as much uneasiness as to its finality as the original law did. For years the best lawyers in the land struggled to find out just what the exact legal relation of their great enterprises to the statute was. And yet it was drawn by men of vast experience in law-making, men who had been advisers to great interests for many years and who, if anybody knew, might have been assumed capable of saying what they meant. Yet when the Supreme Court came to review that act, at least one distinguished member of the court which rendered the decision stated that the court had read into the law something which was not there at all! Why should a child be expected automatically to guess just what the teacher had in mind in writing any question unless it is so plain as to answer itself? The simple truth is, that anyone who knows anything about the reading and marking of examination papers knows that different markers will give totally different valuations

to exactly the same reply. It is the personal equation which has been taken out of the question and the question is, in fact, not a question properly at all when considered from the true standpoint of a test of knowledge. It is possible in certain forms of mathematics to give exact questions and for this reason mathematics have the least possible educational value of all studies. But the moment you get into a region where active thought is employed, the personal equation is so important that, as stated, unless the question practically answers itself there is room for an almost endless variety of answers. Turn a moment to another profession. All successful medical practice turns upon successful diagnosis. But what are the facts when you have a serious case of sickness? Not infrequently the very best minds will give totally different interpretations of exactly the same data. The elements of experience, personality, habits of mind, moral steadiness and a great many other things enter into the diagnosis together with the medical imagination, all of which suggest different courses of procedure. This is within the common knowledge of all people. Why should a child be expected from a printed question to find the exact reply which was in the teacher's mind in framing the question? And if, in the

stating of the question, there was the additional desire, and it is not infrequently present, to confuse the student or at least to trick him into saying what the question does not call for, by deliberate ambiguity, who is responsible for the absurd and stupid answers with which all examination papers abound? There is hardly a greater indictment possible of much educational procedure than the methods which educators employ to test their students.

Now this whole matter goes back much farther than most people suppose. The art of questioning is an art. That must be recognized first of all. And as an art it must be cultivated and because it is an art subject to cultivation there is nothing particularly mysterious or baffling about it. In a similar way the art of replying is also an art and may be cultivated, and there is nothing mysterious about that. And where the relations of the questioner and the questioned are sound relations, art will develop naturally and will prove one of the most fertile instruments of mental development. The true manner of discovering whether certain knowledge has been mastered and is a permanent part of the mental furniture or not turns very largely upon this item of questions and answers. To frame a question properly constitutes the fine art of teach-

ing. And to begin the framing of questions properly with little children is to prepare them for giant strides in intellectual advancement. Who ever thinks of putting questions to little children with exactness and with the purpose of causing exact mental effort on the part of the child?

To give one more illustration in this matter, I take from the five text-books on Virgil's "Æneid" before me the following: Here is a line containing a noun in the ablative case. Two of the five text-books in the notes call it a dative, the forms being alike. The other three call it an ablative, but all three differ among themselves as to what kind of an ablative it is! But someone will say that is a foreign language. True enough. But I have also before me at this moment ten English papers in which a high-school teacher had given what I have no doubt she supposed was an accurate statement of what she wished her students to do. But four of the students did one thing, three did another and three did something still different and none of them did what the teacher declares she called for! And they constituted more than half of the class. Now obviously somebody was at fault. The case is made even more interesting by the fact that five out of the ten are the best students in

the class judged by their previous markings. Now it would be unfair in this particular case to hold that she is an exception among the great mass of teachers of high-school English. My own opinion is that she is an exceptionally capable one. But the fact still remains that her ambiguity in stating a question which, as I think, admitted of clear statement, threw half her class, and the better half at that, into absolute confusion. I have seen history papers in which the confusion was even worse confounded. When, therefore, one sees a newspaper article announcing the fearful and wonderful information which examination papers reveal, it will be well to remember that perhaps the English in which these questions were put, was in some instances, at least, almost as fearful and wonderful as the replies. And the absolute elimination of the personal relation, through which knowledge comes most readily, most accurately and with greatest logical coherence, tends to make the matter more comprehensible. I know any number of persons whose letters so absolutely misrepresent them that they would not possibly be recognized by them. In fact I lately made an experiment along this line.

I called together one evening five young persons from whom I had previously received let-

ters on the same subject. I asked two very gifted persons, teachers of effectiveness and conversationalists of talent and skill, to meet them and on the basis of an evening's intercourse with these young people write the names of the authors upon their own letters, that is, identify the author as personally known in her written work. The result was absolutely ludicrous. In only one case was there any semblance of agreement and this was afterward confessed as being induced by something that had nothing to do with the matter of the letters. As a matter of fact there was nothing in the letters that in the slightest degree made it possible to link the written document with the living person. Afterward I gave some instruction to one of these persons, with the result that there began to be some coherence between the person and the document she wrote. The letters were full of blunders of all kinds. The spoken speech was almost faultless in so far as a general conversation reveals such faults. The grammatical absurdities which these young people wrote would have made them impossible for an evening's conversation. Yet they were interesting people and capable people. The simple fact was, that, asked orally about the same things concerning which they wrote brokenly, stupidly and blunderingly,

they were reflective, measurably exact and interesting. And between the two there was a great gulf fixed.

From all this I wish simply to establish the extreme importance of the personal equation in the matter of giving and extracting knowledge. My point is that this process should begin so early that the necessary allowances in a child's mind will be made and such judgment developed and exercised that the almost necessary ambiguity, inherent in a language like the English language, will be met by the ability to think around the subject and make some just and correct inferences as to what the question probably means. This involves the cultivation in the home of the art of questioning and of answering questions and of interlinking factual knowledge with inferential judgments so as to make available whatever knowledge there is in the child mind.

Wise questioning almost always turns upon the nature of the relation of the vocabulary of the questioner to that of the child. How often parents are puzzled by questions which children ask about their school work merely because it is put in terms which they do not understand. How often have I heard a parent say to a child, "Oh, is that what you meant?" which simply means that the school had one

vocabulary of the subject and the parent another. But hardly less frequently the teacher has one vocabulary and the student another. Now, as stated, a part of this is inevitable. It must be bridged, if bridged at all, by the fullness of the vocabulary of the child, since the child has no opportunity to place the teacher under examination. The rights, at present, are all on one side and the duties all on the other.

The earliest years of life are the ones in which the mind is most eager and in which the inquiries come with least artificiality and with the greatest directness. That is the time to answer with the most abundant information, with the largest relationships and with the widest possible collaboration. For example, there is a war in progress and the names of places and the civilization of the contending nations are discussed at the breakfast table. That is the time to answer the child's question with the greatest possible fullness. It is a time not merely to answer with clearness and precision the thing called for, but to link it with the great variety of collateral things which are at that moment so related to the question asked as to enable the parent to teach simultaneously history, geography, manners, morals, language, philology and much more

beside. Here again the outcry will be at once, "Oh, but we have not the equipment to do all this." My reply is, that this is nonsense, for even the daily newspapers, the best of them, do this very thing and it involves in its least capable form merely the intelligent gathering of special news articles and the careful reading of them, looking at a map and the intelligent and careful scrutiny of it and a walk to even the most meagerly equipped town library and the examination of the catalogue for a book or two on the subject. All this should come out of a question brought forward under the circumstances indicated. The same thing is true concerning inventions or great events and is specially true concerning great personalities.

It will be readily seen that later on questions in this field will instantly bring back the circumstances under which the information was originally gained, it will be allied with a great variety of miscellaneous information secured in connection with it and any question in this area by any outside agency will be interpreted not only in the light of what it actually asks but in the light of the full information and the discussion in which it was first acquired. You have in fact given to the child a number of means of finding out, in case of

doubt or ambiguity, what is probably required. With little children the most trivial things can thus be linked with solid knowledge so that the results are almost beyond belief. Nor must all this be supposed to lead to, or necessarily involve, undue or unpleasant maturity on the part of the child. Any information which comes in a natural way is interesting and has the accompaniments which make it possible to be linked with what is already in the child's mind. The fact that a child asks, "What kind of people are the Turks?" makes the natural background for finding out what induced that question and then putting in with strong and sumptuous liberality the background which will make that question, when asked again, luminous with many kinds of replies. To tell what kind of people the Turks are gives the natural opportunity for teaching history, for recalling inspiring romance, for dealing with fundamental questions of morality and religion — the foundation problems of civilization and humanity. Why should it be postponed? I mention this particular example because I saw some years ago the question on a paper, "Describe the Turks." It does not require much imagination to picture the absurd confusion of the answers. So absurd a question invited

the absurd replies which it received. But there was one child that told something of the Turkish Empire in Europe, something about Mohammed and Mohammedanism, something about the status of women in Oriental lands and finally a description of the Mosque of St. Sophia seen at a stereopticon exhibition. But it had absolutely nothing to do with what the teacher who asked the question had in mind.

The psychology of this matter of questioning is most interesting. A child's question is really an exhibit of its method and premier interests. When young children question, you have generally a simple idea and while it is in itself a simple idea, its form almost always reveals the general notions and leading thoughts out of which it has come. When a child asks a perfectly stupid question, one which does not readily indicate out of what mental movements it arose or what soil generated it, there is the very best of reasons for going at once into the business of finding out what is the matter with its fundamental mental operations, because children do not usually ask stupid questions. Sheer and absolute ignorance does not ask stupid questions. Absolute innocence asks the directest questions possible without fear and without shame. Stupidity arises from confusion of ideas.

And if this confusion is met with more confusion, you simply pile up trouble for the later years of the student life. Such a situation should be met by intelligent questioning as to whence the original question, how induced, with what interest in mind, and, in fact, the bringing out of the entire mental furniture of the child into the open so that what is rubbish will readily reveal itself. Not to do this is to add to every subsequent handling of the theme elements which cannot possibly do otherwise than destroy clearness in thought or successful handling of knowledge gained. I know no region where greater stupidity prevails than in circles where it ought not to exist, namely, academic assemblies, and I have very lately heard the president of a great university, seeing the discussion of the theme upon which he had spoken, take on a form which indicated either that he had mistaken his subject or the assembly was bent on discussing something else, rise in his place and explain to the hundreds of teachers present what he understood himself as having been invited to discuss and state that the discussion related to something quite different and proceed to talk about the subject *de novo*. Here you had evidently a question dubiously stated by the programme committee, its import misin-

terpreted by a university president, an assembly of teachers failing to connect with the president's interpretation and finally an effort (not wholly successful as it appeared to me) to connect in the final stages of the discussion! And yet it related to a subject in which the whole academic world at this moment is vitally interested. And yet we have the hardihood to mark down children for their failure to understand oftentimes what their teachers and examiners mean in their papers!

The fact is, that questions and answers assume that the people asking and the people answering live within mental speaking distance of each other. The university president just referred to was thinking of a different world from that in which the great assembly of teachers were living. That was perfectly plain. After the first few moments they saw or felt that, and their minds refused to connect it with what they were thinking about most. This is exactly what happens with children when much so-called instruction takes place. The important thing is to get the mental touch which links the question to the interests, the personality of the child, and which admits of the utilization of previous knowledge and inquiry. Nowhere can this situation be secured with such perfection of

detail, with such satisfactory and suggestive surroundings, as in the home. The natural affections, the habitual association of ideas, all tend to make an adequate and satisfactory framework for both the question and the answer. And the comparison of question and answer instantly opens other avenues of information, and few occasions of such intercourse stop with a single question. What happens is, that one thing leads to another and before that question is disposed of, many other things have been opened for inspection, more and other questions have been raised and the foundation has been laid for a resumption of the instruction at another time. There is another rather important distinction between questioning at school and questioning at home, the influence of which is significant in the development of a child's mental life. Answering at school contemplates as a rule simply accuracy, namely, satisfaction of the supposed desire of the instructor. But questioning in the home takes on the aspect of a search for truth as distinguished from mere accuracy. It is not unknown both in school and college for young people to come to understand that this or that teacher requires certain replies to certain questions. Indeed many such "standard" answers are handed

down from one class to another, constructions of particular passages in Latin, peculiarities in pronunciation, habits of emphasis and the like. In nearly every large college it is possible to buy from certain persons who have them for sale, the ready-made materials for passing examinations in some courses because the kind of answer demanded is well defined and well known. All that is required is that the "right" answers shall be given. But this is not the case when it comes to the interplay of the parental and the filial mind. Here the subject is up because of its intrinsic interest to one or the other party to the interrogatory. If it begins with the child, the parent by reason of interest in the advancement of the child's knowledge and culture, will make the most of the opportunity to give much information and give it with reference to the total life of the child and especially as a veracious foundation for judgment, for comparison and future light. Mere correctness gives place to a larger ideal of the matter in hand. If it originates with the parent, the child will naturally also presume that the subject itself is invested with importance and interest utterly apart from his ability or inability to furnish a correct answer. This creates a totally different situation and one in which the ra-

tional search for truth is begun and which, persisted in, creates a habit of intellectual veracity which is as important an adjunct to the intellectual life as knowledge itself and perhaps even more important. And it comes into the child's life associated with parental authority and habit, which is best of all.

The art of answering questions is one which in cultivation has a decisive influence in training the young mind to seek out the essential from the trivial or unessential elements of any given subject. The most simple inquiry may be answered in such a way as to leave a fine residuum in the mind of a child of deep respect for knowledge and pleasure in having elicited so weighty a result from so simple a question. Nothing makes a young mind glow with enthusiasm like the experience of seeing that a simple question has loosed a great stream of information and produced what the inquirer did not dream was involved when he spoke. Tapping a full mind is an exercise which yields great satisfaction both ways. For children it is a perennial source of delight and once experienced they will come back again and again with questions, if only for the pleasure of seeing what their questions will bring forth. Now out of this fullness there is a choice to be made. The wise and

observant parent will make rapid analysis of what associations have brought out the question, he will select a few leading or striking things in connection with it and will leave certain determinative marks upon the mind around which the less important details will readily group themselves. This is an easy enough process to the mature mind, but not so easy for the young. But seeing the thing done often and seeing discrimination made, the habit of discrimination speedily arises and the imitative faculty very soon asserts itself in the repetition of the phases, the attitudes of mind and expressions by which the choices are indicated. Thus a certain teacher who was in the habit of introducing almost every statement of fact by the phrase "in my judgment," soon found that his students were adopting it and very soon after that were giving evidence rather clearly that they were actually referring matters to the "judgment," meaning by this they were exercising the powers of discrimination which they possessed and making replies which indicated selection instead of mere repetition. It does not require much thought to see what an enormous advance had been made when the children had learned that.

Little children especially are fond of re-

citals of personal experience and, themselves properly guided, offer beautiful narratives which are the most natural material one could desire for the training of the mind. I have known of a story composed by the children among whom it had its rise, to continue for several years, known among them as "The Story," in which each child in the nursery took its turn before they went to sleep in adding a chapter. To listen to this process was seeing an example of the growth of pure and powerful narrative English which I have not seen matched anywhere. The story itself was enriched by suggestions by each of the four, by inquiry as to the reasonableness of this or that adventure, by promptings where the imagination of one or the other was exhausted, by supplying of details, if for anyone there seemed to be a need of assistance in this direction, correction by the older of the inaccuracies, verbal or logical or practical, on the part of the younger, and so "The Story" went on for something like five years constantly augmented by the growing knowledge and experience of all the children. It ceased only when the children grew old enough to occupy separate rooms. I often noticed while this story was going on, the method of asking questions and the replies which were made. I

noticed the quick demand for reasonableness and coherence. I observed especially how a question induced by want of appreciation of the view-point of an older child by a younger, was accompanied by an explanation and excursus which made the matter clear, and the story did not go on until this was done. In how many school rooms or homes is a subject held up, even when it is made the subject of formal inquiry and discussion, until there is absolute clarity in the point of view between the questioner and the questioned? And yet this is what these children demanded naturally from each other and what they received in response to that demand. I have rarely heard a stupid reply to a clear question among little children. I have often heard both stupid questions and stupid replies among adults.

Obviously what has been said calls for a rigorous and intelligent choice of all the material which comes to the children of the home for the formation and nurture of their intellectual life. Such a censorship was long foreseen and recalls a striking passage in the Republic of Plato:

"You know also that the beginning is the chiefest part of any work, especially in a young and tender thing; for that is the time

at which the character is being formed and most readily receives the desired impression.

"Quite true.

"And shall we just carelessly allow children to hear any casual tales which may be framed by casual persons and to receive into their minds notions which are the very opposite of those which are held by them when they are grown up?

"We cannot.

"Then the first thing will be to have a censorship of the writers of fiction and let the censors receive any tale of fiction which is good and reject the bad; and we will desire mothers and nurses to tell their children the authorized ones only. Let them fashion the mind with these tales even more fondly than they form the body with their hands, and most of those which are now in use must be discarded."

Here you have the principle, from a most ancient and honorable source, which should guide to-day even more than could possibly have been conceived as necessary then. If ever there was a call for censorship in the home as to what materials shall go into the mind stuff of its children there is such a call now. And this in the interest of a sound mental development is to be performed "even more

fondly" than we undertake the tasks of the care and development of the physical life. There is one way and one way only of finding out what impressions are being made upon children by what they read and what they hear. That way is by careful, painstaking and intelligent interrogation. It may be laid down as a general principle easily capable of verification that the subjects upon which children develop false, dangerous and often vicious ideas, are those upon which there has been no free inquiry on the part of parents and no free and honest answer on the part of children.

My father trained me to avoid each vice by setting a mark on it by examples. Whenever he would exhort me to live a thrifty, frugal life contented with what he had saved for me, he would say, "Do you not see how hard it is for the son of Albius to live and how needy Barrus is a signal warning to prevent anyone from wasting his inheritance?" If he would deter me from dishonorable love, he would say, "Do not be like Sectanus"; to save me from an adulterous passion when I might enjoy an unforbidden love, he used to say, "Trebonius' exposure was not creditable." Thus he molded my boyhood by these words. —HORACE on Parental Teaching through Examples.

V

THE ELIMINATION OF WASTE

WHEN one of our great battleships recently was making her trial run for acceptance by the government, I noticed the statement that the coal used on that occasion was all of a specially selected and hand-picked kind, chosen with a view to getting the maximum of heat and sustained steam for the boilers and thus making the greatest speed possible. That incident may well stand as the suggestive illustration for the doctrine which this chapter is to set forth. If you will look about you, you will observe that what the shipbuilders did for their ship, broadly speaking, Nature is doing all the time. She seeks to produce the largest amount that she possibly can. She is jealous of anything that hinders her processes and employs every possible means to get around whatever stands in her way and get productiveness for the forces at work within her. Thus your flying seed finds the only spot in a wall that has a fragment of earth in it and germinates there. Something grows everywhere. No matter

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how cold or how warm the climate happens to be, some form of life exists and thrives and modifies itself to suit the conditions and then propagates with all its might. Man is the only animal that is deliberately lazy that I know anything about and his laziness is, partly, a result.

Ease of performance and delight in achievement both grow as they are made simpler of attainment, and simplicity is generally secured by the elimination of waste. It is highly probable that the most wasteful performance now going on among us is in education or, putting it otherwise, in brain power. I have already spoken of the neglect to furnish the materials for growth in the minds of children. But it is not enough simply to supply materials, it is also needful that waste material shall be steadily removed from the minds of children and room kept for the acquisition of fresh, new and more productive mental pabulum that the growing child shall constantly face something which challenges the maximum of its ability and does not permit the habit of laziness, in whatever form it may disguise itself, to grow.

Perhaps I can best illustrate this by what I know about elementary educational processes as I have seen them at work in Boston.

For years it was generally understood that the work in the fifth grade was not an advance upon the fourth grade, but was a sort of review and I know from my own observation that many a bright child under direction and observing parental guidance simply skipped that grade as a nuisance and waste of time. Many children, however, spent the year in that grade and in consequence formed habits of listlessness and inattention which years did not enable them to correct. I have observed also that certain forms of arithmetic and grammar and other studies, geography being also one, are taken several times first in a very crude, elementary form, then in a higher form, and finally in what is the last touch, before the grades are left. Now just why any subject should be taught more than once is to me an insoluble puzzle. Children can be taught square root for example once for all time. Why should they puzzle through it once haltingly and insecurely on the theory that they are going to have it more thoroughly later on? Why should they dabble with the metric system a little on one occasion, knowing that they will have it more thoroughly later on? Why should not the metric system be learned once for all and then let the mind go on to something else? Unused knowledge

is like unused furniture in storerooms, it may come in handy sometime, but most people know that it generally means that finally the stored things get so dirty or banged up that they are useless and finally sold as junk or given away. But this is exactly what we do with the minds of little children. We permit a mass of things to lumber up the mind and keep them pegging away on stuff which may or may not be useful sometime, and all the while are clogging the brain and preventing the free play of the mind on new and advanced material for the production of thought and the stimulation of efficiency. So much fun has been poked at the useless facts stuffed into children's minds about things which, when known, are of no particular use that that is not necessary here.

If you want sustained mental power, you must have the mental powers kept free from hindrances in the shape of harassing wastes which clog the mind and prevent steady and enduring concentration. The damage which comes of waste in the mind is that it prevents concentration, and there is no surer way of destroying the powers of concentration, so called, than by permitting things to linger in the mind which have no business there. It is this habit, which so often causes a phenome-

non, with which most parents are perfectly familiar. A child, up to a certain point, seems to be developing naturally and satisfactorily; he is interested in his work and seems to be gaining knowledge and self-control and otherwise making real and substantial progress. All of a sudden he stops from no cause that can be discerned and gets careless, listless and ceases to be interested in his work. Inquiry will usually reveal that by easy stages minor and useless things have diverted the mind from its original quest. It will be found that the mind is clogged with a mass of stuff which prevents the student from giving himself to the particular thing which it is his duty to give his mind to, and the result is the "slump" described. Under such circumstances there is absolutely nothing to be done but to build up the interest anew by taking out what is clogging the stream of interest, laboriously dredging out what is hindering the free and unrestrained current of mental power and attention and making possible the full use of the powers of the mind.

There is hardly a better way of showing this kind of thing in action than to watch a pupil or a class "taking over" a year's work or a week's work or even a daily lesson. The reason why it is being taken a second time is

usually because it was not mastered the first time. But what is the result? The student, instead of being shown what has happened, listlessly goes over the thing which he thinks he has already done and gets no farther and wastes his time another day or week or year as the case may be. In hundreds of cases which have come under my observation I have yet to find a case where anything substantial was gained by making students "take over" work which they supposed had once been performed. In such cases it is a time for prompt, decisive action. The thing must be mastered then and there and left. In fact, my own judgment is that it would be better to leave it entirely and supplement in other ways than drum along on the theory that nothing can be done till that thing has been performed. But this is itself a result. Wherever you get this experience it is very likely that the thought has become confused and concentration has become impossible by reason of the fact that waste things are clogging the otherwise free action of the mind.

It is here that the necessity for clear and well-defined instruction becomes most apparent. Let an idea or a fact or a process come originally before the mind of a child, crisply outlined, decisively presented and effectively

illustrated and it rarely needs to be told twice! The original conception being clear, all that remains is the application of what is clearly defined in the mind. But you listen to a teacher explaining the construction of an English sentence or a Latin one or a Greek one, and almost the first thing the mature mind is impressed with is the obscurity of the explanation. In fact, the explanation has often been more puzzling to me than the original sentence to be construed. I used to notice in the German schools the great difference in this respect between them and the English schools, the former abounding in striking, determinative and boldly outlined definition, description and assertive explanation. The latter seemed to me heavy, involved and often so stupid that I wondered that children could listen at all. Now it was not that the children under this latter instruction did not gain anything. The trouble was far more serious. The mind was being filled with waste stuff and the entire mental action was being clogged, hindered and hobbled. Interest under such circumstances was impossible and I saw little. Or if interest was aroused, it was of a nature not complimentary to the instruction, as when I saw a youth pass a paper, during one of these heavy disserta-

tions to which nobody listened and which obviously bored everybody, which paper, being dropped, was picked up by me and I read with amusement the following illuminating screed, "Bet you a quarter she don't know what she means herself." As a betting proposition it was worthless; there could be no takers on a matter so obviously one-sided.

Every ill-defined idea and every confused notion put into young people's minds is simply like dropping pebbles into cog wheels. Yet most of our text-books are witnesses that this process has been elevated into a fine art. I have in mind at this moment my own difficulties with the so-called problems in algebra. I venture the statement which thousands of sufferers with me will echo, that many, if not most, of the problems in algebra are not mathematical problems at all, but are puzzles in the English language, if such brutal stuff can be called language. I have proved again and again that once you state the equation, the student has no difficulty and this is the important thing. But you muddle up things for the student till the main question becomes not one of mathematics but one of English, and it is supposed to be fine discipline for a young person to find out what under heaven

the text-book maker was thinking about when he carefully hid away the elements of the question he sought to propound. One might just as well hide a needle and a spool of thread and a thimble about in a barn and set a little girl to find them and call it a lesson in sewing. For sheer stupidity and mental brutality, these so-called problems are probably unmatched in the whole theory of education. They are the rock pile of youth, struggling toward mental power and self-consciousness. They might as well be sent to mental penal servitude at once and be done with it. Nobody will ever know the anguish which has been thus heaped upon helpless young people, who, under any rational dealing with exactly the same things, would have had not only interest but pleasure in performing this work. I knew an old lady who in her old age and infirmity found recreation in charades, puzzle pictures and algebra problems. The classification was both scientifically and practically sound.

The waste, inherent
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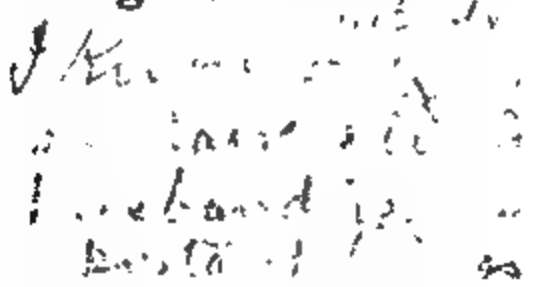
through the failure to



some programme for the coördination of the knowledge gained. One reason why the Bible remains incontestably the best book for general culture and the most useful text-book for mental growth and maturity, is for just the reason that almost everything learned from it means that about fifty other things are learned at the same time. Knowledge of the English Bible, for example, means the entrance into English literature by its widest and most interesting gate. It means the entrance into history through its most fascinating portals. It means the introduction to human motives by means of the surest and most exacting standards. It means immediate, interesting and fertilizing touch with a thousand interests at once. And all these things come together at the time of life when the rudiments of criticism are being formed and lay the foundations for the best structural organization of the mind. Take the most arid portions of the Old Testament and there is no waste in their acquisition, and now that the Bible has a place among the books which may be offered among the English requirements for admission to college, there is a utility about it for that purpose also. There is no waste in any of this material. Hence the Bible remains the most fruitful book for the

purpose of training children and youth, and, properly done, does other things of even more importance than those indicated.

But similar results may be secured in the intelligent choice of other materials. There is a choice, is there not, in giving a child a toy which excites not the slightest effort or one that causes inquiry into what makes it go? There is a choice, is there not, in the kind of activities to which a child is directed? The perpetually recurring question of young children is, "What shall I do?" That is the opportunity of the parent and the choice there may be of a character which will fill with selected, intensively productive matter the inquiring young mind. What most people do, is to throw anything that comes handy to the child and get rid of thinking about it. But this question, while not vocalized, in exactly the same way goes on through the earlier years of life. Boys and girls while not asking the question, may be led, directed and enriched some of the time without their knowing it. And all the time their standards of taste may be raised, their interests widened, their abilities for choice made stronger and their selective habits clarified all along the line. The degree to which this is carefully done, is also the degree to which waste materials are

kept out of the child's life and mind and worth-while things substituted.

In the country village where I am writing this, there is a man who for years has done here what every parent and teacher should do. This genial lover of his kind, until infirmity prevented him from continuing his practice, used to go to the village library, when it was opened for the drawing of books on Saturday afternoon, and lounge around the place watching the boys and girls as they came to draw books. Friendly with them always, he used to note their perplexity, and answer before it was uttered the question, "What shall I get?" by a suggestion here and a bit of information there, and by easy stages he got the young people to read desirable things and has for years done a most valuable work of which the young people who grew up under that practice are at this moment not even aware. One result is that more young people in this village take higher education than is probably the case in any village of its size for miles around. This man was simply preventing mental waste. Left to themselves the young people would have filled their minds with fiction simply, and probably not the best of that. As it was they got biography, travel, history,

natural science and politics. That is exactly the plan which ought to be inaugurated in every household in the land. The collateral result which this has on scholarship is one of the things which should not be overlooked either. The cheap and useless stuff, tons of which are printed every year as "children's books," is not only worthless as fertilizing matter, but it is full of misinformation. I lately looked over such a book, which was well printed and of a make-up which will insure its purchase by thousands of well-to-do people, in the interest of the mental life of their children. It happened to deal with a portion of the country with which I am well acquainted. Simply in glancing through this book, I counted thirty-one errors of fact. I know plenty of books on the same subject far more interesting and full of solid historical material which an intelligent choice would have substituted for this volume. The children who read this book, supposing they are dealing with actual history, will find their mental furnaces choked with slag and be perpetually bothered to find out that what they have been accepting as fact is in reality falsehood. A right choice at that time would have given the mental furnace selected, hand-picked coal

from a scholar's mind and generated in the mental machinery substantial power for years to come.

Prompt substitution of advanced material for material thoroughly digested and understood is another element in the successful elimination of waste. When do we discard one size of shoes for a child and get a larger size? When the shoes are outgrown of course. But I have seen children wearing the baby shoes of their minds long after they had outgrown them. It is a pleasant sensation to dwell upon what one knows thoroughly and as thoroughly likes. Children in this respect are not unlike adults who love to read and reread their favorite authors. Now if the author is worth reading more than once, that is one thing. But this is rarely the case with children's books, and when a child persistently is found reading the same thing over and over again, it simply indicates that the absence of mental effort involved in that process is breeding laziness and that the mind is stagnating. Then promptly something more stimulating and more exacting should be substituted. Here again the Bible is an exception, because almost every text in the Bible has been commented upon so extensively that constant contact provokes increasing reflection

and inquiry, which is of course the end of all mental effort. But there should be a constant and steady taking out and fresh putting in of materials which call for exertion and attention so that these faculties of exertion and attention may be kept up to their full possibilities.

One reason why the excessive reading of certain kinds of newspapers is mentally so very damaging to all people, young or old, is that it dissipates the mental powers, causes the mind to dwell indiscriminately upon important and unimportant things and destroys the sense of proportion. The critical faculties are thus dulled and finally lost. One gets of course a "nose for news," but few people who have any important business on hand, except in professions where "a nose for news" is a necessary tool for efficiency, have any use for this kind of a "nose." But the thing can be done with books as successfully as with newspapers. The ability to think consecutively and the power of sustained thought in any given direction can be lost quite as surely in a library as in a newspaper reading room. When people say what one often hears, "I never could remember which was which" or "I never was good at that sort of thing," and such-like expressions, they merely mean that

at the time when these things ought to have been given to them clearly, definitely and with clarified assertiveness, the stream of thought was muddy with other things and they simply got tangled up with a miscellaneous lot of other information, true, false and mixed. These persons have lost even the power of saying frankly what is the simple truth, "I do not know." This confusion arises from the habits which have been described above and from the want of a clarified, prepared mind to receive what is offered.

The art of making everything tell toward a given result is another of the things to be noted in keeping the mind filled with fertile instead of wasteful matter. There is scarcely a subject which does not in the hands of a mature person, who is interested in the work, admit of endless development illustratively and otherwise. Now the more things you link with any important fact, the more you convince, first, of its importance, and, second, the more surely you give it its fixed place in the mental furniture. In dealing with young people, my habit has always been to tell everything I knew about the topic under discussion. If I knew little, I made it my business to find out more. But the outstanding impression I always sought to leave, was that the thing had

infinite possibilities and that there was a great deal about it to be learned which was as interesting or even more interesting than that which I had already communicated. That is exactly what an advertisement seeks to do—to persuade you to investigate and finally buy the goods advertised. That is just what the publisher's prospectus does about the book he wants you to buy. As a teacher, I advertise the wares I have to offer. I am not above making my subject as interesting as I can and showing that there is going to be a great loss to my students if they don't take what I offer them. The lure of knowledge is the most fascinating game in the world. The child mind, eager, ready and anxious to be filled, follows any leader who has the capacity to lead. The deplorable fact is that this is a period when we give the children lies of all kinds—lies about religion, lies about social facts, lies about the family, lies about life and lies about everything that has importance and relation to sane and sound living later on. Of course the people who do all this do not call them lies. They invent other fictitious terms but the simple fact remains that falsehoods are substituted for the truth. By and by the falsehoods are discovered to be such and then comes the tragedy of the dropping out of the

moral underpinning, the loss of confidence in those who should command it most. But the truth is not less interesting than the substitutes for it, interesting as some of these are. Certainly if the same skill were expended in telling true and great things that is now wasted in things worthless and false, the result would be astounding.

Reference must be made again here to the Bible because it illustrates the point better than any other book. Your child wants a story. A very little study will embellish with side lights and historical illustration almost any part of the Biblical narrative, and you have the best mind stuff imaginable. For older boys and girls, the interpretive word as a mature person is able to give it will acclimatize in the mind of very young people the classic authors and give them a permanent place in the intellectual affections. Anybody can prove this by simply trying it. And by so much as this programme succeeds, waste is cast out and the ground firmly and fruitfully occupied.

This process has one further and interesting result. Parents who employ it will find themselves growing skillful in anticipating possible error and preventing misconceptions developing, and will find themselves organiz-

ing their own knowledge in a way, which, without this plan, they are hardly likely to do. The path of knowledge, like the path of the just, shineth more and more unto the perfect day. Soon there develops between parent and child a mutuality of understanding, an aptitude of appreciation and apprehension of meaning, and out of this arises a dialectic which is one of the best results of the entire programme. Steadily there begin to recur the little tests of skill, trials of power and comparisons of judgment, by reason of the fact that the child's mind becomes aware of itself, in contrast to the mature mind, and at the same time begins to take the measure of the mind which is guiding and controlling it. It may not be with some parents an uninteresting collateral result, that they are taught quite as much as the child. But in any case, the worthy occupation of the mind is achieved and that of itself makes certain noxious forms of mental development impossible.

The greatest reverence is due to a child! If you are contemplating a disgraceful act, despise not your child's tender years, but let your infant son act as a check upon your purpose of sinning. For, if at some future time he shall have done anything to deserve the censor's wrath and show himself like you not in person only and face but also the true son of your morals and one who by following in your footsteps adds deeper guilt to your crimes, then forsooth! you will reprove and chastise him with clamorous bitterness and then set about altering your will. Yet how dare you assume the front severe and license of a parent's speech, you who yourself though old do worse than this, and the exhausted cupping glass is long ago looking out for your brainless head?

—JUVENAL on Discipline by Parents.

VI

HARNESSING THE IMAGINATION

In undertaking to talk about the imagination one must always be cautious, yet some things seem to be pretty well established now by psychological science which it is worth while to consider in the very practical and interesting business of rearing children. Imagination in children is one of the most powerful influences moving them, and to leave so powerful an instrument entirely without regulation, use and utilization seems like a great waste and, in fact, it is an absolutely unpardonable waste. Professor James in his great work on psychology quotes Galton as saying, after finding that most "men of science" protested that mental imagery was unknown to them, the following, "On the other hand, when I spoke to persons whom I met in general society I found an entirely different disposition to prevail. Many men and yet a larger number of women and *many boys and girls* declared that they habitually saw mental imagery and that it was perfectly distinct to them and full of color." This led to investi-

gations which proved the truth of a declaration made by boys and girls absolutely without scientific training or interests and established, by this means, a most important element to be kept in mind in the rearing and mental training of young children, of which comparatively little use is made for the higher intellectual life. Moreover, this imaginative power is not at all connected with vision. Again he says, "Intelligent children take pleasure in introspection and strive their very best to explain their mental processes. I think the delight in self-dissection must be a strong ingredient in the pleasure that many are said to take in confessing to priests."

So much for the science of the thing. On the practical side the facts are very clear and easily verifiable in any household where there are "intelligent" children, which does not mean exceptional children or children highly gifted in one way or another, but children who are well and able to take the ordinary child's part in household life. The imaginative life of a child is usually regarded by parents and mature people merely as a pleasant source of amusement and not as a tool for the child's future development. And not a few persons to whom one mentions the idea of utilizing the imagination are repelled by the thought as in

some way robbing the child of something peculiarly pleasurable and which is the child's very own and, therefore, not to be interfered with. To "harness" the imagination, therefore, will very naturally strike many persons who read this book as an unpleasant bit of utilitarianism. It springs from exactly the same feeling which persists in letting children misuse words because they are "cunning" and indulge in baby talk because it is "cute." Of course the difficulties which are thus integrated into the child's mental fixtures to make trouble in the future are not considered. But then serious consideration for children's intellectual growth is one of the things American parents have yet to learn.

In a certain nursery with which I am very well acquainted there are upward of thirty dolls of all sizes and descriptions. Probably the whole collection with the single exception of a large French doll, a gift to the children of this nursery, could be replaced for less than two dollars. But the value of that collection of dolls to the intellectual life and training of the children who have and still use them can hardly be overestimated. Their names will prove their peculiar relation to the intellectual interest alluded to, comprising, as they do, Cleopatra, Julius Cæsar, Mark Hanna, King

Edward and Queen Alexandra, Lucy and Mary (standing in this case for Lusitania and Mauretania, the great steamships), Jupiter, Cupid, John Harvard and a great many others. Here is certainly a very diversified company and they all stand for something in particular. Now, names have figured very largely in the history of all the great human interests. Religion, for example, especially among primitive races and the earlier nations, can be worked out almost entirely from the use of divine names. Names usually connote events and principles and standards of conduct or relations of one kind and another, all of which are the raw materials of thought and springs of action. Every one of the names in the above list is distinctly connected with the set of ideas which the children who own these dolls had gained and which they thought worth while to give permanent form. The external representations were made in accord with these ideas, but, as a matter of fact, in this group there was gathered a large fund of knowledge which has been useful in many other ways already and will be useful in still others yet to appear. For example, the name of Cleopatra is distinctly connected with certain stories of Egypt which led directly to the investiga-

tion of other stories about Egypt and left a rather good outline of that land and its history in the minds of these children with a variety of detail which would not be discreditable in most mature people. I recall very well when Cleopatra broke her head and by reason of the studies to which her personality had led, she was "embalmed" (another avenue of information fruitful in many directions) in a compound of olive oil, cloves, cinnamon and other ingredients which I do not now recall. While she was being buried, a Dartmouth professor happened into the home as guest and, seeing this procession going on and inquiring into the reasons for it, proceeded to give a lecture on Egyptian life and habits and customs, as he had seen them, which has crystallized permanently a mass of additional information about Egypt in the minds of all the children. "Mark Hanna" was rather fully discussed one day at the dinner table in connection with an exciting political campaign in which he figured. His political generalship, his astuteness and his general representative character made a sufficient impression to cause a new little doll to be named for him. But the doll has also permanently embodied in the minds of the children the complete history of a political campaign with

numerous incidents of American public life, questions of public morality which have already had and must have an increasing influence on their thought about these things as they become more experienced and mature. "John Harvard" came so early and has had so great an influence that the question of college education and preparation for it has never been discussed by these children except as to the probable date of entrance. "Lucy" and "Mary" were born out of an extensive discussion of ocean travel, of the rise, development and expansion of steamship transportation and probably brought into the minds of the children all they were able to contain about that subject. They are the visible symbols of a distinctly understood scientific enterprise.

Now that is what I call harnessing the imagination. In this case it happened to be dolls. But it happened also with kittens who bore the names respectively of Siegfried, Tigris-Euphrates and Peter! It is a perfectly safe statement that from the doll, "Helen of Troy," these children at a very early age got a full, complete and accurate account of the "Iliad" and a large section of Greek history. "Scipio Africanus" in the shape of a particularly handsome cat more than justified his existence by the increment which he

brought to the children's knowledge. I have known a pet frog to embody in his title, which for obvious reasons I cannot give, the personality and outstanding characteristics of a well-known town character. Now all this was using the imagination so to speak, for all it was worth. It gave practical things to play with, and it also stirred the mind and stored the memory with things which were intellectually fertilizing and distinctly valuable. All that it required was somebody at hand to furnish the material and the children did the rest. The imagination was made a distinct adjunct to knowledge-getting and with this knowledge were laid the foundations for capacity and power of comparison in a great many ways. I should like to know whether this was not quite as childlike and whether it was not infinitely more valuable than the Jessies, Fannies and Bessies and what not, with absolutely no accompanying story? To be sure, these children had their "Maries" and their "Lillians" who were simply creations with no history. But it remains true that the historical characters have been the abiding ones and they are the ones which have enriched the storehouse of memory and knowledge. They also have been the ones which have furnished the greatest pleasure. This linking of

the imaginative life with the sources of knowledge is one of the most fruitful fields in the intensive training of children.

As Galton says, children love to recall and recount the stories with which the experiences which come to them are connected. And if these stories are allied to something of intrinsic worth and interest the gain is just so much greater. But I know of very little use being made of this vast power which is peculiarly strong in children and which is also in children exceptionally active. History begun in this way will be a perennial source of delight as long as the brain works. The field for mental enrichment and expansion is by this tool made almost unlimited. And it can readily be seen what an advantage is gained by a child so trained. Names connected with stories learned in childhood and stored in the memory take away the strangeness of these things when encountered later on, and not only so, but are met as old friends with whom a pleasant relationship is resumed. They start streams of thought in many directions. They open countless conjectures about men, manners and habits of life. They make, almost without effort, schemes of life and contrasts of appearance, behavior and ideals of achievement, which become principles of

action and almost determine the intellectual interests of later life. Children so trained are immune to the cheap and vulgar appeals to their imaginative life, and the ordinary "comic" has nothing for them except a moment's idle examination for the idea, which, usually absent, leaves only disgust for the barrenness of so much effort expended without result. From what I saw thus developed in my own nursery, I turned to others, and have for twenty years taken pleasure in examining what was going on in the nurseries of the homes to which I have had access. I have watched the life of children and have over and over again proved that children left untouched and untrained in this department of their life suffer a great loss. And I have demonstrated to my own satisfaction, at least, that almost any child will take up almost any kind of material and assimilate it. I have in mind at this very moment a household which rather prided itself upon the fact that it was "untainted" with any religion. Romping with its children on one occasion, I told, in a resting interval, the story of David and Goliath without mentioning its Biblical source. A few days later coming up the front walk of that home with the father of my young friends, many inches taller

than I, we were instantly hailed as "David and Goliath," and I was called David by those children ever after. That led to results in the use of the Bible in that home which have been nothing short of revolutionary. The boy who was attracted by that story is now a minister of the gospel and links the transformation of his life and that of his home with the fact that I caught his imagination with a historic tale, which, when he grew to appreciate its significance, caused a spiritual revolution. But there is nothing specially new in this. The spiritual revolutions of history have generally found their sources in the stories which, heard in childhood, have roused the imagination and become crystallized into principles of action. A distinguished American who has made a national reputation as a criminal prosecutor told me that, when a famous railroad wrecker had caused the loss of his father's fortune, the effort of his mother to explain their change of life by telling the story not of the family wrongs but of the injustice of such proceedings, making abstract for her small boy what they were experiencing in the concrete, set his imagination on fire to be a sword of vengeance against evil doers of this kind. He never got away from that early impression. To-day his

name is a terror to certain great interests which are unjustly employing their privileges and power to the people's disadvantage. Again and again he has been approached to give his brilliant mind to the legal defense of some of these interests. But when the temptation has come, he has heard that primitive imaginative note of righteous indignation and he remains the unpurchasable advocate of righteousness and justice. The history of the courts in this land has literally been changed by that swaying of the imagination of a child. The country has not a few persons who are figuring large in its institutional life who have derived their inspiration and bent in the same way. Their imaginative life was early harnessed to definite human conceptions and made not only their own history but in no inconsiderable degree the life and history of their fellow-men.

My small boys very early manifested what is quite common in small boys, the love of arms and armor and weapons and combat. By a little direction their shields became ornamented with crosses and their battles became crusades and their exercise in this way transformed into an instrument of historic and ethical culture. This was long before the idea had been embodied in an organiza-

tion for boys which now does this thing in connection with church work for boys. My own impression is that to organize this idea in that way would tend to destroy its usefulness, but, in any case, others have seen its utility for moral and spiritual cultivation. What I am seeking to lay down here, is the principle that the imagination needs and should receive at a very early stage, direction, and the meager equipment of the child supplemented and furnished, where the need exists, with a body and a content. All such additions to the materials for imaginative reflection are sheer gain. It is literally getting something for nothing, for it creates something where nothing was before and gives the little mind something to work on and toward, which is usually just what the young mind wants. I venture to say that with all the increase in children's books and the forms of child teaching and guidance and with the enormous awakening of the formative importance of childhood, yet there is no subject to which so little attention is given by the responsible persons as to this matter of directing and controlling what goes into the minds of children and what happens to it, when it is there. It is important to see to it that a child gets food. But its digestion must also be watched. Exactly the same rule

applies to the mind. We must not merely see to it that the right things are brought before it. We must direct and assist in its assimilation and see that every need is supplied and that the processes of growth, and with this the formative ideas and ideals, are carefully directed, sometimes stimulated, sometimes restrained, but in every case directed.

Training and directing a child's imagination has another aspect which is of importance in its mental development. Habits of attention and concentration are, broadly speaking, the surest tests of the real strength or weakness of the mind. Now, habits of attention are developed by interest, of which something more will be said later on. But attention will be held when the inward interest, called imagination, most strongly allies itself with the outward process of creating interest. The objective of creating the habit of attention is the important thing. It almost always may be secured when the imaginative elements are properly directed and controlled. And thus very early is begun the concentration of mind which is so necessary a feature of sound mentality. The right use of the imagination instead of being a hindrance to concentration is actually the best means of securing it. This is the case because the interest is spontaneous,

because it is not projected upon the child from without, has its rise not from something outside of itself but something within craving utterance and expression. What concerns the child itself will always receive some kind of attention and what concerns itself, linked with some other allied interest, secures the same kind and degree of attention and concentration for that allied interest that it gives to itself. Every time you link some bit of permanent knowledge, some fragment of literature, some incident of history, some discovery of science, with some distinct imaginative interest of the child, you have planted a seed which is sure to be fruitful in many ways. This is why the songs which mothers sing to their children exercise such a tremendous after-influence in the lives of children who have been thus favored. They hear the song, often they learn a story; they link that story with the sweetest and dearest affection of the heart and thus soldiers and poets, heroes and scoundrels, are created in the very arms of the mothers! A friend of mine told me that he believed certain moral derelictions had been denuded of their moral hideousness because in early boyhood he had heard them treated lightly in a drinking song which he had heard his father sing.

If the harnessed imagination is an instrument of power, the unharnessed imagination is even seven times more destructive as a power making for mental disintegration and discursiveness. The danger of letting the imagination wander without direction and control was very early perceived by churchmen who have left a very large body of literature on the subject. They were thinking, of course, only on the subject of the moral and spiritual results of letting the mind dwell fondly on unlawful pleasures and indulgences. But the lawlessness of action, bred by wanton indulgence of the imagination in matters moral, is more than matched by the anarchy bred in the mind by permitting ideas to flit into and about the mind without context and without purpose. When a man indulges in day-dreams and finds himself unable to fix his mind upon the things he is set to do, it simply indicates that he has not the will power to control his imagination on the one hand or a misdirected imagination on the other. Perhaps the two things are not very different. But this process may be seen in its beginnings at an early age. It is seen in commands by parents which are unheeded, by instructions which are forgotten, by negligence in a thousand different directions where the uncon-

trolled imagination has run away with the actuality. The habit of lying by children often is exactly this and nothing more. An unharnessed imagination is the best soil possible for every kind of moral delinquency, but it is also the effective agent of mental inefficiency. This arises from the fact that unless connected with verifiable things, linked to matters which have distinct relation to life and actuality, with the remaining activities of the mind, the sense of accuracy and veracity is impaired or destroyed. Nearly everyone knows what it is to think about a thing so long and so longingly that it comes to be regarded as real. The number of persons who thus deceive themselves about themselves, the world and the things around them is legion. There is probably not one man in a thousand who has made a failure in life but the almost direct reason for which was that he had been living in an imaginative world of falsehoods concerning himself and his capabilities instead of a world of realities brightened and directed by a controlled imagination. Naturally what can cast so strong a glow over life as an aroused imagination has the same power for doing evil that it has for doing good.

Here again I have a striking illustration in mind. A youth who was a contemporary of

mine in boyhood and who was skillful with pen and pencil was very early led to imagine himself "destined" to become a great artist. Foolish parents and unfaithful friends permitted this imaginative "destiny" to grow into a fixed belief without being scrutinized and brought under the control of severe training and exacting tests by competent and disinterested persons. The result has been a pathetic figure in life. And the worst feature of it is that, in the opinion of persons who are qualified to know, if this young boy had been trained for draftsmanship, he might have become not merely a useful and successful man, but might also have attained what he imagined he was destined to be by nature. He has missed his ideal and he has missed usefulness both. I take it that this was due almost entirely to the fact that he was permitted to indulge his imagination without control. There are thousands of music students who flock to the great cities annually with the same delusions. They are led on by an unwise and sometimes dishonest counsel and end in confusion and cruel disillusionment. The great cities are full of such people. Now the time to get acquainted with reality, even in the realm of the imagination, is childhood. This does not mean the destroying of dreams, it

does not mean that high hopes are to be dashed ruthlessly to the ground, that the beautiful visions of youth are to be crushed without pity by the sober, matured experience and wisdom of age, but it does mean that nobody who is truly loyal to his children will permit them to grow up with an habitually wandering mind and playing forever or at all with illusions which have no solid foundations on the earth. It is all right to hitch your wagon to a star, but one must be very sure that it is a star and not a will-o'-the-wisp. They look very much alike at times! And a star to which you can hitch is a harnessed star in any case!

In this matter the mind is very much like an aëroplane. Getting into the air is comparatively simple. It is a question of how and where you will come down that makes the experiment worth while and safe and interesting. Otherwise it would be just as well to jump off the roof of a twenty-five-story building. The old idea was to let the mind just wander and then rely that the beautiful dreams of childhood, being a free and delightful and irresponsible flight in the fairyland of youth, by and by would be abandoned for solider and more substantial things. But the sober truth is that the disorganization of the

mind, left for any considerable period without responsible control, tends to destroy control altogether and makes the resumption of control, when direction is desired, a very serious matter. We live in a world of law. The law of the mind is no less a law when it has to do with intangible things than when it is dealing with material matters. In children this is especially necessary because the line between actuality and imagination is so faintly outlined in any case. Nobody would dream of letting a little child go out into the street on a cold winter morning in its night-dress because, looking out upon the sunlit, snow-covered landscape and believing it a fairyland, the child proposed to go out without sufficient clothing. To permit this would be called insanity on the part of the parents. But is it any less irrational to permit children to take their illusions into the realities of life without guidance and without control? This also I call harnessing the imagination. It is saying "Whoa" to unreality and vision when they tend to destroy the sense of clearness and to mislead the mind. Upon some of the most important human interests in the world at this moment, the vast majority of parents are saying absolutely not a word to the unbridled and uninstructed imagination of their chil-

dren. I refer, of course, to matters of sex. And for this neglect we are reaping a fearful crop of immoralities which could have been avoided by the principle of harnessing imagination and making this most important faculty of the mind a help instead of a hindrance to sound mental development.

"The use of traveling," says Dr. Johnson, "is to regulate imagination by reality and instead of thinking how things may be to see them as they are." Now children cannot be great travelers. But they can be given the result of much mental journeying by the guidance and instruction of mature and trained minds. And this function, both for enriching on the one hand and for restraining on the other, belongs of right and duty to the parents who should take the childhood equivalent for traveling, namely, the use of the imagination, well in hand and so link the reality with the dream that the strength of one and the glow of the other will both be retained. Let the child-mind glow all it wants to glow and let it shine with all the brilliance of which it is capable. But let us take care that it does not produce sunstroke or conflagration. It is easy to burn up the mind of a child by the extinction of the sense of reality. It is easier even to cause it to be blighted into

listlessness and incapacity by becoming overheated with illusions and dreaming. The responsibility for either calamity must be taken by the earliest guides and teachers of the child. A harnessed imagination is likely to emerge in a chastened steady glow which illuminates without burning and which clears the pathway without blinding the eyes.

Let a father, then, as soon as his son is born, conceive first of all the best possible hopes of him, for he will thus grow the more solicitous about his improvement from the very beginning, since it is a complaint without foundation that "to very few people is granted the faculty of comprehending what is imparted to them and that most through dullness of understanding lose their labor and their time." For on the contrary you will find the greater number of men, both ready in conceiving and quick in learning, since such quickness is natural to man; and as birds are born to fly, horses to run and wild beasts to show fierceness, so to us peculiarly belong activity and sagacity of understanding, whence the origin of the mind is thought to be from heaven. But dull and unteachable persons are no more produced in the course of nature than are persons marked by monstrosity and deformities; such are certainly but few. It will be proof of this assertion that among boys good promise is shown in the far greater number and if it passes off in progress of time it is manifest that it is not natural ability but care that was wanting.

—QUINTILIAN on Natural Ability and Training.

VII

MENTAL SELF-ORGANIZATION

THE multiplication of power through organization has become one of the commonplace observations of our industrial life. On every side we see how enterprises increase not only their efficiency but the area of their influence and utilize all sorts of collateral and allied interests in enlarging their productivity and power. So generally is this principle now understood and applied industrially that there seems to be grave danger that we shall become overorganized in some directions and sacrifice to it the power of individual initiative, which is, after all, the most valuable thing which civilization has brought to mankind.

The only domain where this enormous power of organization does not appear to be recognized is in the region of the individual life and mind. Nearly every man organizes or tries to organize his work. Comparatively few men do or try to organize themselves for greater efficiency and power. And yet the two processes are very similar, they involve

almost exactly the same principles and they bring almost the same results when the work has been properly done. The difference, where there is a difference, arises, of course, that in one case you are dealing with mind and will and in the other you are dealing simply with things, and the latter are, of course, more easily handled and directed. But it is not less possible to organize selfhood and create a compact and thoroughly effective mental organization for one's self than it is to so relate mere things as to make each supplement and help the other. The various capabilities of the mind and the various interests of the mental structure are, in fact, so far as we can judge, planned for just such coördination. And it would naturally seem to be the first business of life, and the earliest as well, to make the adjustments in a manner to secure the highest and best results.

With the psychological problem here involved it is not my purpose now to deal. On the practical side, with which this book deals, the way and the results to be obtained are so plain that no man need err therein. The first business in education of any sort should contemplate just this matter as, in fact, the old-fashioned education, though largely unconsciously, did. When the old-fashioned school-

masters insisted that the object of education was not facts or knowledge but discipline, they meant substantially this very thing. They saw that isolated facts were not knowledge, and they perceived very clearly that the mastery of certain principles made the discovery of many kinds of facts easy and sure. What they had in mind was simply that discipline toughened the mental fiber and made men capable of thinking. But, in fact, what it really did was so to coördinate the mental faculties as to make it easy to turn from one thing to another and take with the turn all that was available for the new subject. It was the ability to apply all previous knowledge to a new theme and to bring to bear all former experience and contact with facts and interests upon the fresh question propounded, which gave the aspect of a disciplined mind. It was, in fact, mental organization. It was the power of utilizing everything for everything else that was thus acquired, whenever it was really acquired.

Take now the simple observation here set forth and apply it to any school, a preparatory or high school for choice, and observe what happens. The great mass of boys and girls rarely carry the information they secure in one department to another. They rarely

apply the principles learned in one sphere of inquiry to the problems of another. The information they have secured seems to be packed away like legal documents in separate boxes which are taken out and opened and examined when that particular thing is mentioned. In fact, we are seeing exactly this thing in the highly specialized education of to-day, where an expert in one department is just a little proud of the fact that he does not know anything about anything else, holding that this in some mysterious way makes him more competent and effective in his own. I have heard of performances on the part of highly developed specialists, doctors of philosophy, with regard to the most elementary matter outside of their own special line of work which should have made them ashamed to show themselves in educated companionship. But they were not ashamed. They rather plumed themselves on their ignorance of what everybody ought to know.

Now the process of coördinating knowledge and establishing a mental organization is, like all other processes, easiest when the mind is most free from hindrances and while the powers of acquisition are most keen and sensitive, which, of course, means that the period of childhood, that is, very young child-

hood, is the best time to begin this work. What has been said about language and language study will apply here with conspicuous force because words and forms of words, phrases and word stems, can be carried over from one department of knowledge to another with telling power for welding together the *facts* of one department with those of another. The same words used in different relations, in differing senses and with varied applications, make one of the best means for securing the result desired. In a similar way, mathematical definitions can be applied in so many ways and to so many things which seem to be unrelated to each other that the stimulus to find relations becomes a habit and when the habit of finding other relations than the obvious one, or the one directly in view, is established the business of mental organization has fairly begun. And when this process is begun in a young child, it has an advantage which no amount of mere cramming or industrious memorizing of isolated facts can possibly match. The reason why it so often happens that a student can get good marks in a given subject and appear from examination papers to know considerable about a subject, and yet betray in five minutes of conversation absolute stupidity and helplessness in the re-

gion with which the examination seems to imply familiar knowledge, arises from precisely what has been just stated. Facts have been crammed into the mind ready to be pulled out for an examiner. But there has been no coördination of these facts with other facts which makes them usable for anything but an examination paper. The same thing can be shown in many other ways. It is a possible explanation why often an honor man proves so disappointing a member of society after leaving college.

Mental self-organization, however, is not merely the multiplication of knowledge. It is the development of selfhood as well. And here comes in, perhaps, the most important element of the whole problem of child training. Such organization is really training in the use and application of will-power. The intellectual discoveries made through the application of principles learned in one department of knowledge to the problems and development of another, almost irresistibly breed a purpose to do this kind of thing constantly and make for the growth of the will to study, the purpose to know, the habit of inquiry or whatever you choose to call it, and, this established, you have again another steel girder of the mental organization in place. The will

to study, the purpose to know, generally flags when the mind conceives and originates nothing on its own account. But give it constant exercise in originating, give it a steady display of its own power to make fresh and original applications of its own skill and knowledge, and you stimulate naturally and strongly the disposition and the habit of doing this thing.

Anyone who has had anything to do with children as students must have observed the time come when the child's mind seemed automatically to stop. The child stops listening, begins to play with something or fidgets and wants to be released. Just what has happened at that moment? Very probably the child has become tired of simply being stuffed with things, however excellent in themselves or however interesting in themselves, which did not relate themselves to anything which was already in the child's mind or within the sphere of the child's interests. It simply got tired of being stuffed with what was supposed by the teacher or parent to be good for it. There was nothing mysterious about it. It was just like stopping eating when the appetite was fully sated. And since I have mentioned eating, may I observe, in passing, have we not all noticed how we

tempt sick children or sick adults, for that matter, to eat? Food is prepared with daintiness and attractively served and chosen with reference to condition and result. Has not many a patient been beguiled into taking nutrition from which, presented in the commonplace way, he would have turned with loathing or disgust? Everyone knows this experience to some extent. Why is not that principle sound when dealing with a tender mind? In fact, is any other principle sound or rational?

But again, you begin with the things which are the matters of supreme interest to a child and you have instantaneous attention. You show that the play, the last book read, the tennis-court, the bicycle, the wheelbarrow, the water barrel, to mention only some of those which I myself have used, illustrate principles of geology or geometry or geography or a hundred other things, and every one of these things becomes a subject of attention and scrutiny for further relations. You thus make the interest in knowledge equal the interest in the play or diversion; in fact, you hitch the two together and very often your boy will come from the tennis-court with some observation about angles about which his mind has been subconsciously working while he was

having his fun. He will come back from digging in the sand with remarks about Cæsar's ramparts and ditches, using his Latin terms for them, showing that subconsciously he has been applying what he learned in his last lesson. He will astound you by comparing some tiny rivulet, in its pathway in the garden, with the process of erosion, and there you are! That is what I call mental organization and when a child begins to do that, he begins to organize himself. And what he organizes himself is his very own and constitutes his reserve stock of mental power, for the grasp and attack on new things.

When this method is intelligently directed by a conscientious and observing parent in connection with the fertilizing methods of which I have spoken and with the careful excision of waste matter to which I have also referred, you get results that are simply astonishing and are a joy and delight to the parent's heart. There is no satisfaction, certainly very few satisfactions in life, so full of pleasure and delight as watching this process at work. The advance in self-control and will power in all directions because governed by knowledge and not by caprice is among the choicest compensations of all.

Now, children can be taught a thoroughly

scholarly and scientific method of going about these things which they need not alter throughout life. For example, some years ago a group of children trained by this method had learned that the "Encyclopædia Britannica" was a storehouse of all kinds of interesting information and if you wanted to know anything about a given subject, that was a good place to seek the information. They happened to read an interesting article on the subject of chess and chess players. They had never seen chessmen nor did they know the slightest thing about the game. Interest being aroused, one of them suggested finding out more about it. They got down the "Britannica" and found the article on chess, found it could be played on a checkerboard which they had, devised impromptu chessmen and learned the game from that article by simply taking one statement after another and working it out. They all play chess with pleasure and considerable skill and not less so because of the rather unique way in which the knowledge was acquired. What interested me, however, was not that they had learned to play chess but that they had learned to play a far more important and useful and, to me, more exciting game, namely, the pursuit of knowledge. Nor was it strange that

at a later period when it came to laying out a tennis-court they got the proper dimensions from the same source. Now the significance of all this is not that they got the facts they wanted. But they had so organized themselves and their resources and had so familiarized themselves with at least one tool of knowledge that they had made their own a scholastic method which is daily employed in every scholar's study in the land. It was not strange that one of the children who did this, afterward, when he had an enforced hour of "study" in the high school, spent it getting stores of interesting information from the cyclopædias, and that two of these children prepared for a certain history examination by simply reading the cyclopædia articles having, of course, previously had their minds generally familiarized with the broad outlines of the subject.

Of course, at first blush, it seems somewhat uncanny and unfitting to see a rather small child struggling with a big cyclopædia.[1] But

[1] It occurs to me while reading the proof of this chapter that here was one of those happy accidents of life which gave it zest and enjoyment. The conjunction of the child and the encyclopædia was the most natural in the world. See the derivation of the word encyclopædia from *ἐγκύκλιος*, circular and *παιδεία*, education, bringing up a child (*παῖς*). Who has a better right to use an encyclopædia than the child for whom it was named?

is it any more uncanny, except for habit and association, than to see a small child with a big express wagon or a big tricycle or any other object twice as big as itself? The fact is, we have accustomed ourselves to imagining that the child mind must be kept in the region of the trivial, stupid and foolish and have oftentimes rigorously excluded all the serious things which not only would prove as natural as the others to the child but far more interesting. The latter have a far greater natural relation to the growing child intellect and the capacity and desire for self-expression and self-organization which every healthy child feels. There is no doubt about this whatever. All that it usually wants is opportunity and intelligent guidance. The child will usually do the rest and supply the natural suggestion for the next step in any given direction.

There has been a good deal said, first and last, in pedagogical circles about concentration through desire, that is, getting interest and attention, through doing what you want to do, and there is much to be said for this idea. But concentration which is based on desire fails when the desire fails. Concentration which lasts is based upon a disciplined will, and a trained will is acquired, so far as I have observed, by one process only, namely,

the constant facing of matters which have both the imperative of interest and necessity behind them. With children's minds the imperative of interest is usually great enough of itself to secure concentration. And that imperative, sufficiently developed, causes intellectual cravings which amount to a necessity by and by and almost automatically compel attention and concentration upon the things which are before the mind. There is another lure of which I shall speak in the next chapter but that comes somewhat later. In general, as the self-organization advances you get stronger and stronger will power because you are getting repeated applications of the will to matters of knowledge. The young mind finds that there is a possibility for hop, skip and jump in the mental world as certainly as in the physical world. It finds that there are "pace makers" and "record jumps," that there are mental "milers" and "100-yard dashes" and all the rest of it, if you want to use that terminology, and that discovery brings into the mental realm precisely the same operative motives that apply on the athletic field. Only you have joy in distancing some mental competitor instead of some mere man of legs.

Concentration through the trained will is the secret of all successful self-organization.

Most men have no power to organize themselves or, if they have, make no use of it. Else why can so very few men manage everybody and everything in this land? Why is the chasm between your captain of industry and the mass of men so wide and so deep? Simply because most men are content to let somebody else organize their capabilities and powers into his particular scheme and when his scheme requires their elimination, out they go. But a man who is thoroughly self-organized cannot be taken thus unawares and cannot be thrown out of his relations entirely on any man's dictum but his own. Holding firm grasp on himself, he keeps a clear eye on all his relations and when he discovers that somebody else is more potent in his life than he is himself, he takes prompt and often drastic measures to see to it that he restores himself to premiership of his own life. The so-called strong man of industry, the so-called man of power, with vast control over many things is a possibility only in a civilization where most people are relatively incapable of minding their own affairs or regulating their own lives. I know nothing that so develops self-government and self-regulative energy as the process I have above described, namely, of coördinating all kinds of knowledge so that

application of that which pertains to one thing or one department is smoothly and promptly applied in another. In a child it can be readily and effectively taught. It is the secret of effectiveness in study and self-subordination to a particular task. In a certain measure it is also the secret of happiness in life.

Mental self-organization brings in its train another beneficent result which is of greatest importance in study and life, namely, the maturing judgment. It is impossible for any length of time to practice bringing the knowledge of one department into every other department of knowledge without gradually coming to compare the relative usefulness and availability of what has been gained. Thus a truth which is found to be true in half-a-dozen different forms of mental effort soon, by that fact, acquires a place in the mental machinery which is firmer and of greater weight than one not so generally capable of application. The comparison makes itself and when the thing has taken place often enough the comparison is made consciously and takes the form of conscious judgment on the values of the things gained. Children do this quite as readily as older people if they are given the chance, and while they do not

call it "judgment," that is, in fact, what it is, and thus the habit of comparison and exact observation, with a view to comparison, steadily grows. Moreover, it develops scrutiny on first acquaintance with the ultimate end in view and thus you have developing the habits of foresight and inference which lead to careful and sound reasoning. This is particularly true in matters of natural history and sciences, and the thousands of simple facts about life, which are within the range of common experience. They are generally neglected to be sure, but, organized and built into the fixed laws of the mental life, they are a conserving and constructive force which is not to be despised.

Now, there remains but one more step after these have become habitual and that is to make the organization work. And the means to this is expression. When a child has done anything capably the impulse is to express the satisfaction in the achievement, and here all the previous training combines to get an expression which is cogent, clear and precise and so finally you have secured just what all education should bring about, namely, the power to observe, to apply, to infer and to express the results of all these mental operations.[1]

[1] The language is President Eliot's. See the epoch-making

After these have been established even in an elementary way you have the basis for personal self-government and personal self-examination, and whatever comes into the mental hopper will have to be ground through, subjected to these processes. That is how you get a trained mind, a full mind and a balanced mind. That is how you make a mind that finds its springs of action in itself and not in others. Thus you build up self-organization steadily, surely, and limited only by the amount of time and attention bestowed upon it and by the capacity and industry of the person who directs the work. But there is nothing about it that is mysterious or supernatural. It is all to be had for simply the consecration, to use a religious word, which will devote itself to this duty with the same zeal, the same steadiness and self-sacrifice with which other tasks are undertaken. Even moderately pursued, it yields surprising results. Begun early enough and persisted in, it becomes a life asset to the child, of incomparable value.

Among the hundreds of letters which I have received on this subject there is a general inquiry about the question of dealing with the will-power of children when it takes the form

essay, "Wherein Popular Education has Failed," in his American Contributions to Civilization. The Century Co., 1897.

of obstinacy. When children are "obstinate" people generally assume that the child has a "strong will." That is, the many letters I have seen seem to indicate that this is the general opinion. But, in fact, an obstinate child has usually a weak will rather than a strong one and the obstinacy is the evidence thereof. Obstinacy arises from want of interest and inability to catch the threads of thought around which interest and will-subjection are trained. When not due to physical causes, it shows simply that greater effort must be made to match the natural interests and tendencies of the child by more interesting experience and greater personal force of mentality by the parent. I have seen a very obstinate child brought into almost servile obedience by a teacher who simply showed in her dealing with others a way so much more excellent that the weak child longed to be led into the same path of enjoyment and pleasure in which those around it were obviously proceeding. With the dawning of the knowledge of its own inability to do at will what the others were doing, the sense of isolation speedily produced the normal desire of being like and with the rest, and the end of the problem was in sight. I have seen the same plan followed very suc-

cessfully with older children and sometimes even with college students.

Throughout this discussion the reader will not be deceived, of course, by the employment of certain terms into imagining that all these things are attained at once or in highly developed forms. That is not the important thing. The important thing is that the mind shall be started right and not be left creeping when it ought to be walking; that it shall not be kept in bondage when it ought to be developing freedom; that it should not be permitted to indulge itself on feeble stuff which makes no draft upon its growing and acquisitive powers when it ought to be kept trained day by day for severe tasks and build up strength which is resident in itself rather than dependent upon outside stimulus and outside nutrition. Mental foraging should be encouraged, books of all kinds being left for casual examination and for the momentary impulse to look at them and sometimes into them. Materials for inquiry and comparison should be furnished in variety and abundance and no inquiry left to caprice or carelessness and never to indolence. When the attention is arrested in any direction, its possibilities should be explored. When inter-

est develops in any form, its collateral relations, especially for mental organization, should be examined and the fixed laws of mental development promptly hitched to that interest. The attention and instruction thus bestowed in the few early years of childhood will convince anyone who gives them that there is almost no subject the elements of which cannot be firmly, clearly and rationally fixed in the child mind, that it is not necessary to deal with trivial things, which pass with the using, but that the serious, abiding principles of human knowledge may be implanted at a period when most people still indulge in baby talk with their little ones and hold up their hands in horror when someone proposes that it should begin to be prepared for the serious work of life.

There is a moral phase of this question of self-organization which cannot be omitted though I have strenuously tried to avoid moralizing throughout these discussions for obvious reasons. It is, of course, true that the coincident moral growth of the child, with the development of all its other powers, adds a measure of strength and resource which is greater than any other single element. Careful mental organization is, next to thorough religious training, the soundest safeguard

against moral delinquency that could possibly be devised. Moral defects are commonest where the ability to foresee consequences is least. Once you train a child to look only a few steps beyond the immediate relation of anything and you have made a great many of the moral defects of childhood not impossible but very much less insistent, because most of these on even the slightest reflection lose their attractiveness. I have observed this even in very small children, so small, in fact, that I would not without this observation have believed that such effective and deterrent moral reflection was possible. But so it is. Parents often complain of the bad influences upon their own children of other children, which is simply admitting that some other child, not infrequently one of inferior opportunities and breeding but higher self-organization, often induced by necessity and hardship, is leading and governing their own. The building-up of the ability for coördination and the habit of reflection which is incident to it and the perception of relations which grow out of any given act or programme, will provide a rampart against many moral wrongs, which is not easily scaled. This is a subject by itself which cannot be treated here, but it may fairly be claimed that as a moral protective agency, to inculcate

self-organization and the observation of effects, relations and consequences, is one of the best instruments in the rearing of young people. Here again leadership is power and the ability to discriminate, in even the most rudimentary way, operates in the choice of companionships, the estimate of influences, jealousy for one's own selfhood, all of which are safeguards for upright character.

The multiplication of power which comes through effective self-organization diminishes by just so much the number of individuals who have any chance for entrance into the citadel of personality. Into a trained mind the number of persons who have access is fewer and they are of higher quality and ability, other things being equal, than those who have free access into an untrained and unorganized mind. The same is true of the entire personality, which, organized on an all-round basis of insight, knowledge, observation and thought for ends more remote than those which appear on the surface, has a wall of protection which is moral insurance of the highest type.

If the mechanism of the will is studied at close quarters, it will be seen that metaphysical theories are of little importance, and that there is no inclination deliberately followed which is not capable, by the intelligent use of our psychological resources, of influencing our entire life. A miser sacrifices every physical satisfaction; he eats poor food, sleeps on a hard bed, lives without friends, without pleasures, all for the love of money. *This being the case, why should not an idea less degraded have the power of shaping our destiny? The fact is, that one does not realize how varied are the means offered by psychology to give us the power of becoming what we would like to be.*

JULES PAYOT
Education of the Will.

VIII

TRAINING THE WILL

THERE is nothing that distinguishes capable from incapable persons so distinctly or so decisively as the power to persevere. When we talk of people who have achieved anything in particular, or who arrest our attention by their force of character, or their addition to knowledge, there is, broadly speaking, nothing about them of which we may be so sure, as that they are persons who know how to persevere; what that means is, simply, that they are persons whose development of will power has been such, that they have been able to bring the thing they had in mind to a successful conclusion. More people fail in the world because of lack of will power, than on account of want of knowledge. Character failure is simply this and nothing more. Few people will be ready to acknowledge that they have not *known* enough to avoid their worst mistakes. But they will not deny that they have not had the power to resist, or the power to overcome certain things the resistance to which, or the overcoming of which, meant success or failure.

There is a great deal of nonsense talked about will-power, especially with reference to little children. I have often been told that this or that child had a "strong" will. By this was usually meant, a child that insisted very strongly on having its own way. But it needed only a little observation to prove that what is generally called a "strong" will in a child, is really a very weak one, brought on by perfectly natural causes, namely neglect of control and training. What is called a "strong" will is simply in ordinary cases, obstinacy. A small child has no business with a "strong" will, any more than it has any business with a "strong" body. It should have a will that is "strong" enough, just as it should have a body that is "strong" enough, but a "strong" will in the sense in which that is usually meant, is as much a malformation as an overdeveloped arm or brain would be. It is not strength at all. It is really weakness. It shows that something which should have kept it normal in its relation to everything else, has not been supplied hence its "strength," which usually means, a nuisance.

I have had much occasion to watch the operation of these so-called "strong" wills. I have seen a child, which, held under a sound theory of development and made to recognize the

nature of superior force and authority would have been an object of delight, indulged on the ground that it must not be "forced" and that its will must not be broken, until it became a veritable little tyrant in the household, and an unbearable object for everybody concerned. If the "strength" on these occasions, meant that it was able to overcome all opposition and compel superior force, superior knowledge, and superior wisdom, to yield to its infantile demand, then it was a "strong" will in very truth. But this was not the case. It was a weak will, one that had not learned self-subjection, one that had not learned obedience, which is the organ of character as well as knowledge, and that had been left without the needful education and training.

I have just spoken about the unwillingness of parents to "break" the will of a child. Now just what does this mean? Are we not all civilized, just to the degree that our wills have been "broken" to certain things? What are good manners, but wills broken to the necessities of human fellowship and intercourse? We speak of a dog as being "house-broken" when it can be permitted to be within doors. But I have seen children who did not seem to me to be "house-broken," in the sense that they observed their natural place in the home, and

kept to it, and showed that they had a fitting sense of what is due to age, to experience, to parents, to visitors, and the like! Is it "breaking" the will of a child to cause it to learn the most fundamental thing in human life, namely subordination to properly constituted authority? Is it "breaking" the will of a child, to make it regard those natural signals of human intercourse by which we have learned what is good and wise, from what is evil and foolish? Do not the manners of most children as you see them, indicate that it would be good for all of us if somebody had "broken" their wills somewhat, at an earlier stage of their life? Let nobody be misled by these foolish discussions about the "freedom" of the will of a child. Most children have too much freedom and that is the simple truth.

"Would you break the will of a child," I am often asked. And I answer that if the will of my child was misshapen and had to be broken to make it right, I would as quickly break the will of my child, as I would cause a bone that had been set wrongly, to be broken again, that it might be set properly. Beside I am not so much afraid of the "broken" wills of most children as most people seem to me to be. I came to this feeling many years ago by hearing people talk about going to church. They

usually began by saying, that in youth they had been subjected to compulsory church going, hated it, and therefore they were not going to inflict it upon their children! But generally I found that the people who talked thus were the most steady-going, stable, reliable people in my parish. "'No chastening' says the Scripture" seemeth for the present to be joyous but grievous; nevertheless afterward it yieldeth the peaceable fruit of righteousness to them that are exercised thereby." So I found it to be! The remembrance of the early discipline was not specially pleasant, but I found that sound habits had been made and in maturity they abided!

Why should a child be allowed to run amuck on the ground that its will must not be interfered with? Hearken! Go to the nearest children's hospital of any city and ask the persons in charge about it, and *they will tell you that every year they lose scores of children who might have been saved if they had been taught to obey!* Here the question of will submission is one of life or death, and many people chose death instead of life, by leaving the children without the greatest possible resource for their future happiness and usefulness. Let us not be deceived in this matter. Personally most of the modern doctrines of freedom for

the child strike me as pure foolishness, in practice. I do not believe in tyranny, or in brute force, or in the kind of subjection that tortures or disfigures young life. But I am as heartily opposed to the notions of child freedom, which I know can ultimate only in undisciplined helpless beings who can resist no desires, can withstand no temptations, and can concentrate on nothing long enough, to be of any vital service to themselves or the world.

I have watched this matter now for a good many years. I have seen grow to manhood and womanhood, a whole generation whom I knew as little children, and I have no hesitation in saying, that, broadly speaking, there are exceptions of course to every rule, where they were held to regular obedience, made to recognize the rule of rightful authority, held to the things which made for character and for will training, they have done well, while the cases where the theory of "child freedom" was rampant, especially that which was afraid of "breaking" the child's will, have uniformly developed weak and negligible characters and personalities and often something worse. I remember very well a parent saying to me on one occasion, when I rebuked a small youth who was making a nuisance of himself in a public place, "You must not bully my child"

and angrily insisted that a five year old child had an inalienable right to make seventy-five adult persons uncomfortable! But I lived long enough, to her great sorrow and my own, to be called upon to intercede in a municipal court for that youth! I knew, and his mother knew, that the real criminal was not the defiant youngster in the dock over there, but the mother who had stood by him against every reasonable and decent attempt to bring him into subjection in his early youth. How happy she would have been if somebody *had* "broken" that will in youth and kept him out of the hands of the police!

But all this is so exceptional you say. Ask the social workers! Ask the matrons and the officers at any police station! Ask the dean of any college! Ask anybody with a grain of common sense who is not blinded by foolish affection, and who has some sense of the relation of the individual to social life, and who knows how much we have to give up, in order to live together in the same community, the same home, the same school, or the same church. It seems like beginning a long way off to introduce this subject into the nursery. Of course it does, but most effective things begin a long way off, which is the reason why so many people never arrive at anything effectively.

Will training like every other kind of training begins in the nursery.

There is a perfectly natural reason why this kind of training is so often neglected. It is because many, perhaps most parents, are not sure of themselves. If they are good parents they feel that they are themselves culpable at many points. That is a wholesome feeling for any parent. But because we are not perfect ourselves, shall we rear young ruffians? Or because we have not had college advantages, shall our children not go to college? Just because we *are* so culpable we should begin early to see to it that these things do not similarly overwhelm our children. If I know myself to have a notable defect, I should all the more strive to prevent that same defect from developing in my children! Is not this true? Of course it is! I can well appreciate why we are led to be indulgent with our children, being conscious of our own defects. But to decline, on that account, to take up the task, is not only gross neglect it is something worse. Doing this, we sin against the knowledge of the defect, and this is far worse than simply blundering along ignorant of everything.

Liberty, says somebody, is not a right, it is a reward. This is true. Freedom is not a natural right, it is an earned right. All civil-

ized society recognizes that. There are many things you are not permitted to do by the city ordinances, by the state laws, or by the national laws. So also the moment you enter a school you are bound by its rules. If you go into any institution, the understanding is, that you will obey its discipline. This is recognized in every department of life. Shall the home be the one place where there are no rules? The one place where there is no standard of behavior? The one place, where there is no fixed and recognized authority? And yet, that it what many people would lead us to believe is the right attitude for an American home! Hence the lawlessness and the incapacity, and the inability to follow anything to its logical conclusion, or hold anything in solution, long enough to see what its natural and just development should be. The lawlessness of this land is taught in the home. Part of it is due to the fact, that we have no head to many homes. The absentee father who should be the head of it has given himself to business and the mother generally has not the physical force needful for the proper headship of the household.

This brings me naturally to the discussion of a subject, which I approach with a good deal of diffidence, because my own ideas are so different from most of those I see prevailing

around me. I do not believe in what most people mean, when they talk about ruling by "love." I do not find that the world gets very far governed by what most people call, governing by "love." Now I believe in the rule of real love. I believe it with all my heart, and that is just the reason why I do not believe in the mush and foolishness, which I see around me, called governing by "love." I know that true love to a child with scarlet fever is the rigorous maintenance of the orders of the doctor! I know that true love to a child in school, is to compel absolute and unquestioning obedience to instructors! I know that true love to a child is to require in habits cleanliness and regularity! But I also know, that to get all these things, requires the constant pressure of superior will, of superior conscience, of superior hopes and aims, and superior force. I know that governing by "love" won't bring about the regular use of a toothbrush, the regular polishing of boots, the regular brushing of clothes, or the regular doing of lessons. I know that these things are done by pressure. By and by, they get to a point where they work automatically, or the child supplies its own pressure. But I know, and most people with common sense know, that Plato was right when he said that every man is as lazy as he

dares to be. I know that pressure, physical force, if you please, gets us the initial start in everything we ever do in this world. Now I believe it to be real government by love to supply that pressure. I do not like to call it physical force, though it often means that. I believe a healthy thorough spanking, is a vastly better thing than weeping in a police court. It is better to inflict minor physical pains, than to endure great ones in the heart. There is nothing so mistaken as to assume that to eliminate force is to rule by "love." Love is first and foremost a law. There is no real love that is not under law.

While I was writing this chapter, the Massachusetts legislature is passing through its final stages, a law which makes children who are well-to-do and able to support their aged or infirm parents, liable under the law for such support, and the reasons given for this astounding legislation is, that it has been found that many aged people are applying for public charity, who are found on examination to have adult children perfectly able to provide for them, but who are willing to give their parents over to public charity rather than support them in their old age! Nothing that has occurred, amid all the surprising things that have recently occured, has so clearly indicated to me the

futility of the prevailing methods of rearing children. I have known such cases myself and in most of them I found that these despicable persons, had been reared by what is known as governing by "love."

The parents such of them as I consulted, generally agreed with me when I suggested that their children had never been made to feel that they were under the rule of law, or had obligations, and had taken the parental affection as a matter of course and had never been made to realize that the privileges they had enjoyed were the result of parental care, nurture, forethought and sacrifice. Now real love would have acted very differently. It would have made love appear first and foremost as a law of life, not as a demonstration of affection. It would have placed by the side of every enjoyment or privilege a duty, something to be done, something to be rendered, an equivalent for a place in the home, and a sense of its solidarity and interdependence. Just look about you, and see the scores of children who are taking everything that is offered them, with no more sense of its cost to somebody, than a puppy takes its dish of milk, though to do the puppy justice, it usually *does* recognize its dependence and try to render an equivalent in its kind! What kind of a civiliza-

tion is it, that has to pass laws to make grown up children, in affluence, take a decent interest in the physical well-being of the parents who reared them and nurtured them to power and usefulness? Just ask yourself about your children in this matter. What sense of responsibility are they acquiring?

Now responsibility is a matter of the will. "Weeping" is not a matter of will. "Being sorry" is not a matter of will. "Feeling badly" is not a matter of will. But to reduce these feelings to decisive action, calls for the will. Children like adults are readily "loved" emotionally, but this eventuates in nothing in particular, unless it is promptly followed up by something that crystallizes the emotion into action of some sort. The sense of responsibility is developed by steadiness and frequency of actions which soon become habits, and thence go on automatically. And this sense of responsibility, operates much more easily in an informed, than in an uninformed mind if it is begun early enough. That is the reason why will training should begin in the earliest stages of the child life.

I have long been in the habit of saying, that happiness and usefulness in life generally rest upon the ability to do quickly, quietly, and uncomplainingly, the things we *don't* like to

do. Anybody can do the things he likes to do, and this principle is not materially altered whether we apply it to children or adults. Now the will training comes into play first in the matter of doing what we have no desire to do. That is the reason why to most people religion is a matter of negatives. They feel simply its pressure in that respect. Character certainly begins in this manner. The child finds itself face to face with the eternal contradiction between what it wants to do and likes to do, and what it ought to do. Or perhaps what somebody in authority wants it to do, usually for good and sufficient reasons! Or course, if you can get a child to want to do the right things, all the time, that is so much clear gain and this is the ideal way. But it is not in human nature or human experience to have always what I once heard an old New Englander call your "rathers." That is the time when the pressure must be applied, and, as stated, it begins in the cradle. Superior force of some kind, has to be applied. If there is mental development enough to get it that way, well and good. If there is not, then some other way must be found. Personally I believe compulsion of the more vigorous and physical kind, is not the worst thing in this world, just as a means of education in that department of human power.

It is just here, as I believe, that most fathers fail. They pay little or no attention to their children until some matter arises where the mother has not the physical energy to meet the situation. Then, having pursued the policy of non-interference or indulgence, till the child has been made to believe that this is the only or the right policy, the father breaks loose and does with unreasoning violence, more than the situation calls for, and loses his own self-respect and the respect of the child at the same time. Neglecting the daily pressure and oversight, failing to give the requisite application of authority in season and out of season, when mild pressure would have sufficed, it breaks out when it does come, in volcanic eruptions which have neither sense nor judgment in them. Then there is wonder that only bitterness and resentment grow up. But there should be no surprise at this.

A child thus reared is one of the most wronged beings in this world. Wronged, not so much in the immediate act, but in the practical denial to it, of learning what it ought to learn, about respect for authority and obedience to it, by which its own sense of self-respect and self-discipline is developed. We learn how to govern by being governed. That is why the American people are so lawless. They have

been bred up to the ideas of a fictitious "freedom" which does not exist, never did exist, and never will exist. They get no adequate conceptions of law. They become lawless in mind and soon afterward lawless in acts. Their only idea of will is the will to do as they please. They learn to magnify rights and never appreciate duties. They come to believe that there are no qualifying facts to life. They never learn, as Phillips Brooks once said, that "a man has not always a right to all his rights." They become obstinate, unreasoning, selfish, and in adults, that means simply unlivableness. Hence the vast crop of social ills of one kind and another.

The will is the lawmaker of life. And because it is to be the law maker of life, it must learn what law is, and be itself under law. It must be made to respond quickly and readily and without noise or complaint to the authority which is over it, whatever it happens to be. It may not be pleasant. It usually won't be. It may not be just. It may be taken for granted that it won't be, because most beings in this world are not just. But unpleasant or unjust, because it is the authority, it has to be obeyed. To master this fact, is itself a great achievement, and as I believe, the secret of happiness. It makes for happiness because it sees the futil-

ity of fighting against the inevitable. It frames the fibres for the effort to supercede, in time, the unpleasant and unjust authority by something superior and holier. That is how strength of character is developed and that is how will power grows. "Wait till I get big enough and strong enough" I heard a small boy say once" I'll give him the worst licking he ever had in his life." This was about a bigger boy who had unjustly taken away his property and thrashed him into the bargain. And I said, "All right go ahead." And he did go ahead. He watched his bigger rival and learned from him, he trained himself daily by exercise, and submitted to a gruelling discipline to get self-control and self-mastery. He let me punch his head with boxing gloves again and again, in order to take a walloping from a heavier and bigger individual. But his day came, and he did give the bully who had robbed him and beaten him, the thrashing of his life. But that was not his greatest achievement in the business. He learned to wait. He learned to practise. He learned to suffer. He learned to take punishment without complaint. He learned to try out his powers, and he got the will power to tackle a large problem successfully. You will not be surprised that as a young public man, he has been a man of force

and power and influence. He learned to govern himself. It is not strange that he governs others.

The greatest severity a child ever encounters in this life, should be met in the home. The hardest discipline and the most rigorous standards the child ever encounters, should be those of the home. And all this for the greatest of all reasons, that here the only motive that can possibly govern is love, of the right kind. The ordinary child knows perfectly well, that the parent can have no other motive in the wide world for imposing severe standards than the child's own welfare. It will therefore accept severities here when it will accept them nowhere else. Love can impose severities that mere authority cannot. Therefore love should impose them. Love knows what will have to be met in the cold and reasoning world, which has little time to make allowances and excuses. Therefore love should make standards and impose penalties, which will make the outside world when it is met, a rather tame place in the matter of penalties. My own children never made the slightest complaint about the imposition of any task by their teachers, because no teacher ever dreamed of demanding of them what I demanded myself. By the same tokens my children never presented any

problem of "discipline" in any school where they attended. I should have regarded any such problem not as a reflection upon them, but a reflection upon myself. What business have parents to require of a school that it shall teach their children obedience, good manners and respect for authority?

But all this will not come about merely by wishing it. It will be secured, if at all, by the steady and unrelenting pursuit of some well designed, carefully matured plan, which is framed with special reference to the strong and the weak points of the child's nature and disposition. But here again I must warn against any gratuitous assumptions as to "nature" or "disposition." We make the "nature" of a child to a great degree. We make its "disposition" almost entirely. For, as I understand these terms in popular usage, they mean the superficial estimate of what may reasonably be expected of any given child. You cannot of course expect hard work from a child that is organically afflicted, or from one that is defective or diseased. But even here you may expect much more than most poeple believe. So also the "disposition" arises largely from the general arrangements of life by which the child is surrounded. If you arrange its life and habits by the enforcement of certain

tasks you get a "disposition" for them, if there is no organic reason why they may not be performed. A "good" disposition may merely mean laziness and often does. It may mean lack of ambition and such a "good" disposition should be destroyed as soon as possible. A "bad" disposition may mean and often does, mere unwillingness to obey or do things necessary but disagreeable of performance. Such a "bad" disposition should be broken up speedily, by the imposition of hard tasks, rather harder than is really needful. A "bad" disposition also may mean simply that not enough is required of the child that has it. I do not myself believe many children have "dispositions" which are not made by the conditions by which they are surrounded.

The indisposition on the part of most of us, to put heavy requirements upon our children, arises from our failure to realize how much they are capable of doing. But notice how hard the child will work under the pressure of its own desires. That same kind of concentration should be secured in following out the desire of superiors and guides and instructors also, and may, if the demand is steady, unyielding and never intermitted. When it is, you have concentration and will power developing naturally. The issue lies in getting the attention as fixed

upon the superior or controlling will, as upon its own desires. Here is where the battle usually has to be fought out. I suppose "fought out" is more nearly descriptive of the matter than most of us like to imagine. It is a "fight" in very fact, because the primrose path of self-indulgence is so much easier when we are dealing with little children, than the hard path of unrelenting insistence. You get tired yourself, and imagine the child must be tired too. You having other duties, make yourself feel that this can wait and so stop the pressure almost at the time, when victory is won. Hence the little being, quite ready to perceive your weariness, and anxious to be released, aids you by making the task as difficult as possible, and so secures the victory for himself. But this is a defeat all around because every such victory, is a weakening of the child's own perception of the need for successfully meeting adverse forces and soon becomes a self-deception as to the real nature of the struggle. Never yield. Never let the child get away from the task you have set. Having made a limit to be reached, reach it, if you are both exhausted in going to that limit. It is better to be tired out than to be defeated. I know well enough that you will say that this is barbarity. But be of good cheer, it yields glorious fruits!

There is another important reason why this will power must be developed early in life. There are no people so hard to reason with, as persons who have no powers of self-control. Indeed, it may be said, that all reasoning power depends ultimately, upon the ability to hold one's self in restraint long enough to hear the other side. You will often have observed, probably, in argument, that the individual with whom you are arguing, while you are talking, seems to be paying no attention to what you are saying, but only pausing till you are through talking. What that means is, that he is not reasoning at all. He has not learned to restrain himself long enough to listen carefully to another's point of view. Now, to reason, you need to be able to listen. To reason, you need to be able to hold your own opinions in check, and to mark the words and ideas of another than yourself. In fact, this is the basis of reasoning. But undisciplined people do not do this, and undisciplined children are conscious only that they are not permitted to do, what they want to do. That, of course, means, that no information is received and no impression is made and no education results. It is one of the commonest experiences in life, that passionate persons, as a rule, are not only unable to think consecutively, but often give no evidence

whatever of having even heard, what has been offered to them as a basis for discussion. These adults do, in this matter, exactly what a little child does, that throws itself on the floor and simply yells till its desires are met. You have doubtless often seen this. Another phase of it, is simply limpness without attention, and the child, as I have often observed, to whom opportunity for this sort of thing has been given, chooses a time when other persons than the parents are present, during which time usually, discipline cannot be, or rather is not, administered. The adult does not throw himself on the ground, but he throws his receptive faculties out of the window, and merely waits to resume at the point where he left off. You can observe this in any political campaign, or any religious discussion, during which periods most people do not reason.

Now with little children this is fatal. It simply means that the mental faculties instead of being held to a purpose, and trained to submission which ultimates in power for self control, are permitted to run riot and full concentration is never obtained. This is the explanation of so much of the mischief and bad behavior in schools, and so much of the moral undoing which disfigures school life. The degree of the subjection, of course, differs in

different cases, but that there should be subjection, complete and absolute, is without question. And be it understood, this is not because you want to be obeyed as a matter of personal vanity and satisfaction, but because you are doing the child the very worst injury possible if you don't get this subjection to constituted authority, which for the time being, happens to be yourself. Having this theory of control for your child, will have many incidental by-products, not the least of which will be your own frequent self-examination. The outstanding fact here is, just what it is in the mental life of the child itself. Most people have no theory about it. All they are conscious of is, that something has irritated them, or has displeased them, or otherwise interfered with their plans. That is itself evidence that the parent who thus regulates, or rather fails to regulate his child, is himself not a subject of reasonable behavior but of caprice.

Educationally, will power is the basis of what is called concentration. Concentration, stripped of all the cloudiness which has been thrown around the subject, means the ability to hold on to something you ought to do, as against something which you desire to do. It is the battle between desire and will. Applied to the mental life, it is called concentration. Industry

is another form of the same thing, except that often the desire and the will go together in any form of occupation, which calls for industry. Your child and mine, need to know that the battle of life, both in the mind and in the world, is fought out in the ability to do what we don't want to do, but which for reasons needs to be done. Will-power enables the mind to fix itself upon those reasons! Otherwise the desires especially when they are very strong desires run away with us.

There used to be an old-fashioned educational doctrine that children must be made to study a good many things they do not like simply for the sake of discipline. It had much to say for itself and properly. The error about it usually was, that it came too late. People waited till the children were along in a period when they had developed lawless habits, and then made the way one seven times more difficult than it ought to have been. Usually they made children hate these things, many of which were subjects of interest and delight to children who had learned that there is interest in everything, if you are able to stop and look and listen. But they did not wish to stop and had never learned how, when their own desires were aroused. They did not wish to look, and so would not. They could not

listen, because their mental faculties had been over developed along the line of pleasurable sensations about everything they did. No wonder they hated these things. They seemed to be the reversal of all their previous experience and instruction, as in fact they were.

Of course, you will not do, as a group of young women did to whom I was explaining this theory, just as I am now writing it. One of these said, "Well I have never governed my child before and I shall hereafter." And straight home she went from the meeting, and gave her astonished youngster a spanking without any special provocation whatever. She was merely going to give the child evidence that authority had arrived! Of course, this was pure foolishness. Much more satisfactory was another case, in which I was myself an unnoticed observer. My hostess also had assimilated a new purpose. She called that evening to her small boy and asked him to come home at once. According to previous habit he paid no attention whatever to the request. When he finally did come, he got a very thorough spanking which exhausted the mother, and thoroughly astonished the child. The mother told the small youth that he might expect the same every time he disobeyed thereafter. An hour or two later this boy and his playmate

were talking under my window. "Did your mother lick you for not coming home right off?" said the playmate in an awestricken tone. "Yes," rather ruefully said the little fellow and sighed (for his mother had been very thorough), "and I guess I'll come after this. She licked me awful." And then in a lowered tone, "She says she'll do it every time I don't come quick!" That was a lesson properly taught and as I have learned since thoroughly mastered. It cost the mother much more than it cost the child!

Then you believe in corporal punishment, says somebody. Of course I do and if there is anything in this wide world that does not teach the wisdom of corporal punishment I do not know what it is. Of course I don't believe in striking children needlessly, or carelessly or foolishly. But what I know of the world and human life teaches me, that nature administers the sharpest kind of corporal punishment for every violation of her laws. Why not administer the knowledge of these natural forces before the time when the realization of their awful penalties and inexorable character involves not only fearful pain, but often the ruin of life and happiness? You can teach this sort of thing to a small child as readily as you can anything else. It depends upon the purpose

and character of the parent! Of course, if you want to indulge yourself and shift these things to the school, and later on to the police court or the juvenile court, that is your choice. But I assume that you want to make your child an effective person. Then teach him self-control, by developing his will power, not in governing things, but in governing himself. That is the seat of his power and that is also the spring of his happiness and usefulness.

Most of the discipline of the home, is very much of a joke as I have observed it. Parents deceive themselves as to the thoroughness and completeness with which they administer rebukes or physical pain. What looks severe to you and me, is, in fact, but little to the child. The little body of a healthy child can take a good deal of rough usage without any real damage. You can prove this any time, by observing how a child will be mauled and struck and jumped on, in play, and often be unaware of bruises and lacerations which if you had administered them yourself, you would imagine yourself a brute. As indeed you would be! But the fact remains, that most discipline is itself a joke, because it is not thoroughly done. Never joke on the subject of discipline! Either do it well or don't do it at all. There is nothing so serious, morally or

mentally for anybody, child or man as to get loose ideas about penalties. The penalties of God and Nature are not jokes! Your business is to rear a human being who will know enough, and have enough self-control, to keep away from the worst of them and this, not because he is a coward, but because he has seen just what results when the principle of authority perishes in the human mind!

You will not misunderstand me as wishing to make little trembling cravens of your children. Far from it! I wish them to be erect, self-sustaining and self-controlling. I wish them not to be deceived about the world into which they are going. I wish them not to have false or foolish notions as to their relations with other people. I want them to know, at the earliest possible moment that they can know such a thing, and that is very early in life, that they are what they are, because somebody has been thinking about them and for them, with care and sacrifice, that they may be useful and livable persons. I want them to learn at the earliest possible moment that their usefulness is bound up with wholesome and capable self-restraint. I want their powers released for something beside the eternal regrets, that I have heard for twenty-five years, from people who never learned how to govern themselves. I want

their brains released from the internal warfare with self, that they may strike hard and well directed blows at the iniquity, which I know, and which you know, will attack them the moment they leave the parental fold. I want them well formed so that they do not have to be reformed! I want them to know that life is not a joy-ride. I want them prepared to take misfortune as a part of the program of life, without being broken by it. I want them able to stand alone, if they have to, for truth and righteousness and not feel the contemptuous behavior and flings of the coarse and lawless people with whom they will have to live in this world, and with many of whom they will have to go to school, do business, and have more or less intercourse in life. I want them to endure as seeing Him who is invisible. That is not possible to persons who are ungoverned and ungovernable!

It will doubtless come as a surprise to many, after what has just been written, that I urge this apparently extreme subjection in the interest of liberty and happiness. Real freedom is freedom under law. In my humble judgment nobody can appreciate liberty who has not known what it is to be under law, severe and thoroughly appreciated as restrictive and firmly limiting the sphere of thought and ac-

tion. It is in his limitations, says Goethe, that the Master first reveals himself. That is, of course, in the self-imposed limitations. But just as we gain our first ideas from those who have thought before we began to think, so we gain our first ideas of self-subjection, from those who have proved themselves able to subject us to their will. The wisest voice this world ever heard, uttered this doctrine in the saying "My meat is to do the will of Him that sent me." "Not my will but Thine be done," is the supreme evidence of thorough self-government and self-control. We may not require the "obedience unto death," but we may with reason, and with sound judgment, impose an obedience that passes through all the elementary stages of thorough-going dominion, till the great idea has been mastered. Then real liberty begins, and liberty achieved under these conditions, is a liberty which is glorious, because it means concentration, it means endurance, it means steady fixing of the mind and heart upon ultimate not immediate ends, and this forms the firm underpinning of a sound and sagacious life.

Liberty and genuine freedom thus achieved, are also the only sources of real happiness. It is now a commonplace that happy children are almost always obedient children. My own

opinion is, that the reason why freedom in children, is confounded with freedom from control, is that when children are happy, they require no such restraints as are commonly supposed to be necessary for discipline. It is the happiness in the children that makes the discipline needless, not that there is nobody in charge. This I think is the true secret of the Montessori idea of "freedom" for children. Of course other things enter in that matter, as I have shown in another chapter. But the fact that such children do not require "harsh" measures is not that they are let alone but that they are happy!

To confer happiness upon a child in the interest of its will development, is not the business of the child, it is the business of the parents and the home. The home authorities must bring their maturity to bear upon this problem, and solve it in the light of their knowledge, not the ignorance of the child. They must develop happiness through their superior insight, not the casual desires of the child. Happiness sought for the child, in the interest of developing real strength of will power, not capricious insistence upon its own desire, is a capital interest for every person who has anything to do with children. Happy nations, it has been said, have no history. That is true. Happy

children have no history, either, in the sense in which this term is here used. A happy home has no violent dramatic passages which paint the child life in deep and lurid colors. Not that it has no coloring, or is without strong and very definite contrasts. But taken in the large sense, happy children have no history, only memories. The larger part of these, are merely with the delightful and informing episodes, by which life was developed, by which knowledge was extended, by which relationships were created, and by which the creative instincts were aroused, and given their natural modes of expression and application. But this is not accomplished by letting any child run amuck in childhood, in the interest of an elusive and false freedom. It comes through government, real, effective, capable, and discriminating. It comes by imparting the knowledge of the force and effect of will power, through contact with, and subjection to, superior will power.

In a word "Son of Man *stand upon thy feet* and I will speak unto thee" is the only revelation of truth to which the solving epochs have helped the discipline. But that has been enough to satisfy the greater part of his rational need. . . . . Fatalism whose solving word in all crisis of behavior is, "all striving in vain," will never reign supreme, for the impulse to take life strivingly is indestructible in the race. Moral creeds which speak to that impulse will be widely successful in spite of inconsistency, vagueness, and shadowy determination of expectancy. *Man needs a rule for his will and will invent one if one be not given him.*

WILLIAM JAMES
The Sentiment of Rationality.

IX

THE ADOLESCENT STORM

That the adolescent period, is one of storm and stress, full of anxieties and dangers and not infrequently ending in desolation and ruin, is now one of the indisputable facts of child life. I am dealing with it here, not so much because I wish to discuss that problem itself, but because I wish to bring certain, what may be called revolutionary ideas, into the discussion of it. I am led to do this, because of the many hundreds of letters which I have received, since the publication of the first edition of this book, a very large number have raised problems connected with the disturbances of the adolescent period. I wish to raise the question now, not as the facts of the adolescent storm, but the much more important one *is it necessary.* That children arriving at the age of puberty, find themselves in an epoch of revolt and revolution, facing new and strange things, confounded, perplexed and usually forsaken and helpless, seems to be not a question for discussion. It is one of the common facts of human life. It has made the recent sad

chapters of juvenile criminality and shame. It has wrecked and is wrecking thousands of children every year. Everybody recognizes the facts, and yet with all our knowledge, the progress of ability to outride this storm, or meet fully and satisfactorily its dangers and distresses, seems to most people lamentably slow.

Nobody to my knowledge, has raised the question as to whether this storm period of young life is necessary or not. It seems to be taken for granted by the orthodox psychology, that it must come with greater or less severity, but come it must. The general principle offered for meeting it is, increased physical exertion and pleasant occupation and the like. *I have not seen any suggestion that at all looks toward the possible elimination of the storm itself.* Indeed, when I have suggested such a possibility, I have generally been met with the remark that I did not know its real nature, and therefore only, could make the suggestion of its elimination. All I have to say to this is, that if the ideas I am about to suggest are foolish and vain they are at least offered in a good cause, and I may at least have the comfort of knowing that it will not be the first time that something that was real and vital was called foolish and vain.

Let me first call attention to the fact, that we used to take it for granted that our children had to run the gamut of all kinds of so-called children's diseases. Indeed I have often heard parents say, rather complacently, that they were glad their children had these things "now" because it insured them immunity later on, and they would be "over with them." But I know nobody with any sense, in these days, who believes that a child *must* have any disease of any sort, or courts even the mildest of such diseases, for the purpose of "having it over with." Indeed we now know, that many of what we used to think mild diseases, are really very malignant, and leave in the system poisons, which may very much complicate later life. But probably there will be few readers of this chapter, who have not heard somebody say, and perhaps said themselves, that children had to have certain things like measles, whooping cough, and the like, and that the sooner they "got them over with, the better."

That form of superstition still prevails in many ignorant quarters. But I do not know any well-informed persons who believe that these things are necessary, or that we should court them. In a similar way, there are a great many other things taken for granted still, because we used to think them inevitable. But

as we become enlightened, we do not think things, especially evil things, are as inevitable as we once did. We do not take the medicines we used to take! We drink water now in fevers when we used to be almost roasted alive in the denial to us of drink. And so of a great many other things. *Why should it be assumed absolutely that there must be a period of human life especially young life when there is no control or refuge for the becoming man or woman and general helplessness and devastation raging through the system and the outcome left to accidents or to fortunate or unfortunate circumstances, because the boy is becoming a man or the girl becoming a woman?*

I do not hesitate to say that in my judgment, there cannot be any *necessity* for such a period of anarchy, in a being created for reason and assumed to be made for rational life and behavior. I do not doubt the facts. I refuse to believe that *there will not come a time when we shall not merely not believe in the necessity of this adolescent storm but will hold those people who permit it to come to their children as having failed in certain most important duties to their children.* I absolutely refuse to accept as final the doctrine that there must necessarily come to every emerging man or woman a period of anarchy. The transition

from boyhood to manhood will always come. But there will also come a time, when that transition will not be accompanied by irresponsibility and unreason. There will always be a time when the girl ceases to be a girl and becomes a woman, but it will not always be a time when she has to become a lawless, wild, unreasoning or terrified creature instead of a human being. I do not know how this will be achieved, but I believe it will come and I am about to make some suggestions which in my judgment will have some bearing on the discussion.

Let me first of all call attention to a remarkable series of facts in this connection. It is a quotation from the monumental report of the "Commission for the Investigation of the White Slave Traffic So-called" appointed by the legislature of Massachusetts to find out what the extent and methods of this nefarious business in Massachusetts were. At the head of this Commission was Dr. Walter E. Fernald, the accomplished head of the Massachusetts School for the Feeble Minded; (an institution by the way, where the so-called Montessori methods were employed twenty years before Madame Montessori's name was heard in connection with them, and from which she admits having derived many of them) with

skilled associates. From this report I make no apology for quoting entire this section on the person and the mentality of the prostitute:

The Prostitute Herself.

The commission obtained as many histories as possible of professional prostitutes actually engaged in the business in Massachusetts at the time of the investigation.

The women examined were in three groups: young girls under sentence in the State Industrial Schools for Girls, the House of Refuge and the Welcome House; those just arrested and awaiting trial in the Suffolk House of Detention in Boston; women serving sentence in the State Reformatory for Women, the Suffolk County Jail and the Suffolk House of Correction.

These three groups represent the young girls who have just begun prostitution, the women plying their trade on the streets at the present time and the women who are old offenders. The houses of prostitution, lodging houses, hotels and cafes named by these women as the places where they plied their trade are the same as those noted by the field investigators employed by the commission.

Although it was obviously impossible to examine many inmates of the relatively few ex-

clusive and expensive houses of prostitution, it is believed that the women examined fairly represent the class of public prostitutes to be found in this State at this time.

No prisoner was questioned who had not been arrested or sentenced for prostitution, or who did not admit commercialized prostitution. In each group 100 women or girls were examined, without selection, except that all had a history of promiscuous sex intercourse for pecuniary gain. The reading of the statistical tables is simplified by the fact that the *number* and *per cent.* are the same in any one of the three groups, as in each case exactly 100 were examined.

Under the immediate direction of the commission, the examination of these prisoners was conducted by a staff of four women, two of whom were physicians familiar with the diagnosis of feeble-mindedness and mental disease; one a psychologist of wide experience with the Binet and other laboratory tests for mental capacity; and one an experienced field worker in eugenics and general social investigations. All were genial, cultivated women who had no difficulty in securing the confidence of the persons examined.

The apparent willingness, even eagerness, of most of the women to tell their family history,

the story of their childhood, school life, occupations, experiences,—even the most intimate and personal details of their sex history and life of prostitution,—was most surprising and illuminating. In nearly every case there were detailed court, probation or institution records, often including reports of social workers who had thoroughly investigated the personal and family history of the women. There was a remarkable agreement between the stories told by the women and the official records.

The history of many of the prostitutes met with in the general field investigation was also obtained. The investigator selected for this work was a woman who had had several years' experience in studying women of this type. This woman understands in a remarkable manner women and girls of this class. She knows their language, their habits and dress, and is able to enter into their lives, and for the moment meet them on their own ground.

The very wide range of information obtained by this investigator, and by the other field investigators, who met and talked with several thousand prostitutes in Massachusetts during the investigation, much of which, though reported in great detail, is not susceptible of statistical statement, strikingly verifies and

corroborates the results of the intensive examination of the 300 prostitutes in custody. The women interviewed by the field investigators were actually plying their trade on the street, in houses of prostitution, in cafes and hotels. These women constitute the main body of public prostitutes, and apparently differ in no way from those examined under arrest or sentence, especially as to their ages, mental capacity, general intelligence, indolence, lack of remorse, and the apparent absence of any desire to leave the life of prostitution.

The Mentality of the Prostitute.

The study of the mental condition of each prostitute involved the following inquiries: a physical examination of the woman; a study of the family and personal history, including moral and social reactions and standards, industrial efficiency, etc., as revealed by probation, court or institution records, or as described by the women herself; the school opportunities enjoyed and the school grade reached; an informal examination to show ability to read and write, to add, multiply and divide simple numbers, and to make simple arithmetical computations; simple questions to test practical knowledge and general information; inquiries as to associates, recrea-

tions, interests, etc. The inquiry generally was intended to demonstrate the woman's power of attention, judgment, common sense and native mental capacity, without regard to her school advantages or education.

The woman of good natural ability, who was merely ignorant from lack of educational opportunity, was easily differentiated from those who were mentally deficient.

The Binet tests were applied to 289 of the 300 women examined, and other psychological tests were used in doubtful cases.

TABLE NO. 1.—*The Mentality of the Prostitute*

	Examined at—			Totals.	Pre Cent.
	Prisons.	Detention House, awaiting Trial.	Industrial Schools.		
Feeble-minded, . . .	54	46	54	154	51+
Insane, ...	4	—	7	11	3+
Normal, ...	42	54	39	135	45
Total, ...	100	100	100	300	—

The above table shows that of the 300 prostitutes, 154, or 51 per cent., were feeble-minded. All doubtful cases were recorded as normal. The mental defect of these 154 women was so pronounced and evident as to warrant the legal commitment of each one as a feeble-minded person or as a defective delinquent.

At the Massachusetts School for the Feeble-minded there are an equal number of women and girl inmates, medically and legally certified as feeble-minded, who are of equal or superior mental capacity.

The women in this group as a class came from shiftless, immoral and degenerate families; they were industrially inefficient, as shown by the low wages received, and by their inability to retain a position, even in unskilled callings; they were very deficient in judgment and good sense; they lacked ordinary general knowledge and practical information, as well as ability to perform simple computations, or to read or write except in the most elementary way.

The general moral insensibility, the boldness, egotism and vanity, the love of notoriety, the lack of shame or remorse, the absence of even a pretence of affection or sympathy for their own children or for their parents, the desire for immediate pleasure without regard for consequences, the lack of forethought or anxiety about the future,—all cardinal symptons of feeble-mindedness,—were strikingly evident in every one of the 154 women.

The mental inferiority of many of these women was masked by the glibness of tongue, the bold and confident manner and the attrac-

tive physical appearance which are so often found in such cases. The general appearance and bearing of many would not suggest feeble-mindedness to an inexperienced observer.

The mental age of these 154 women and girls, as measured by the Binet scale, was as follows:—

None had the mentality of a 12-year-old-child.
10 had the mentality of an 11-year-old-child.
67 had the mentality of a 10-year-old-child.
50 had the mentality of a 9-year-old-child.
19 had the mentality of an 8-year-old-child.
8 had the mentality of a 7-year-old-child.

The 135 women designated as normal as a class were of distinctly inferior intelligence. More time for study of these women, more complete histories of their life in the community and opportunity for more elaborate psychological tests might verify the belief of the examiners that many of them also were feeble-minded or insane.

The mental age of the 135 women rated as normal, as measured by the Binet scale, was as follows:—

17 had the mentality of a 12-year-old-child.
71 had the mentality of an 11-year-old-child.
32 had the mentality of a 10-year-old-child.
4 had the mentality of a 9-year-old-child
11 were not tested.

Some of the women seen at the Detention House were so under the influence of drugs or alcohol as to make it impossible to study their mental condition. Others at the Detention House and in the prisons had used alcohol to excess for years, and in the time available it was impossible to differentiate between alcoholic deterioration and mental defect. These drunken, alcoholic and drug-stupified women were all recorded as normal.

Of the 135 women rated as normal, only a few ever read a newspaper or book, or had any real knowledge of current events, or could converse intelligently upon any but the most trivial subjects. Not more than 6 of the entire number seemed to have really good minds.

This passage will bear many readings on the part of thoughtful parents, not only those who are rearing girl children, but hardly less those who are rearing boys. What I wish to call attention to, is that in 51% of these cases you had feeble-minded persons. On this point itself there is room for a great deal of discussion and doubt. Many children because they are not "bright," and "quick," and a variety of other things, are often rated as "feeble-minded" or something akin to it, when as a matter of fact, if they were brought under careful attention at an early stage, it would

probably be found that they were suffering from some physical limitation which removed, would very soon prove them normal children. Our schools are finding out, over and over again, that a child that everybody thought "stupid," being found with a defective sense of hearing, when its ears were attended to, soon develops perfect normality. So also with eyes, or nose, or other defects. Many a child as I believe comes into the "feeble-minded" class, which if it had close personal attention from the very start, and intelligent supervision at home, would never come to this class at all.

But even of those classed as "normal," notice the low mentality. Notice that the intellectual development was almost nothing whatever, and these women, being women, physically, were still children mentally. Now in another portion of this report it is shown, and it has been verified in many other similar investigations that large numbers of these unfortunates took up their evil ways at the adolescent period, sometimes even earlier. Here is the report on that matter, which shows how early in life these things began to develop for these children. *The largest single number beginning at a given age was at the age of fourteen!* This is the report:

TABLE NO. 3. — *Age at First Sex Offense.*

	Years.																									Totals
	5	6	8	9	10	11	12	13	14	15	16	17	18	19	20	21	22	23	24	25	26	27	28	30 and Over	Not stated	
Prisons,	—	—	—	—	3	1	1	5	12	6	13	15	8	5	4	3	3	1	1	—	1	2	2	3	11	100
Detention House, awaiting trial,	—	—	—	—	1	—	1	3	4	4	6	3	9	4	5	3	—	1	—	1	3	1	2	5	41	100
Industrial Schools,	2	1	1	5	2	7	7	12	23	13	14	6	—	—	—	—	3	—	—	—	—	—	—	—	7	100
Totals,	2	1	1	5	6	8	9	20	39	23	33	24	17	9	9	6	6	2	1	1	4	3	4	8	59	300
Mental Condition																										
Normal,	—	—	—	2	1	2	5	11	15	9	13	8	7	4	4	5	4	1	—	1	4	2	3	5	29	135
Insane,	—	—	—	—	—	1	1	—	3	2	1	1	—	—	—	—	—	—	—	—	—	—	—	—	1	11
Feeble-minded,	2	1	1	3	5	5	3	9	21	12	19	15	10	5	5	1	2	1	1	—	1	1	2	1	29	154

This table shows the age at the time of the first sex offense in 300 cases as told by the women themselves. Two began sex intercourse at five years, 1 at six, 1 at eight, 5 at nine, 6 at ten, 8 at eleven, 9 at twelve, 20 at thirteen, 39 at fourteen, 23 at fifteen and 33 at sixteen.
147, or 49 per cent., began before 17.
65, or 21+ per cent., began between 17 and 21.
29, or 9+ per cent., began after 21.

The age of fourteen was the period of first sex offense for 39, the largest number beginning at any age. The age at first sex offense is not stated in 59 cases.

Of the 154 feeble-minded, 81 admitted sex fense before they were seventeen years of age, offense before they were twenty-one. Of the 32 admitting sex offense under thirteen years of age, 20 were feeble-minded. Twenty-nine did not state or "could not remember" at what age the first sex offense occurred.

Of the 135 rated as normal mentally, 10 began sex offense before they were thirteen years old, 58 before they were seventeen and 81 before they were twenty-one; 29 did not state the age at first sex offence.

It is not my purpose to go into all, that these eloquent and impressive passages suggest. All I wish to direct attention to now, is, that in both normal and feeble-minded, the

intellectual element was either absent or very low. But need it have been as low as it was? And what might not the history of many of these children have been, if, in their earliest years they have been subjected to something like intensive training? Is there or is there not a suggestion here that there may be some very real and vital relation between the want of brain and will training (not natural gifts) in these children, and their dropping into the class of unfortunates into which they finally came? To my mind, there is here one of the most powerful arguments possible, for getting at the brain and will discipline of little children at the earliest possible moment! What feeble-minded children can be taught, is shown in many institutions scattered throughout the land. Suppose we gave normal healthy children the same minute attention that we give to the feeble-minded! My own judgment is, that we should prove that the feeble-minded are far fewer than they now are, and that automatically, we should eliminate from the class of prostitutes and their male allies and confederates, not only many of these but almost all those that are classed as "normal." It is hardly to be wondered at, that when children arrive at the adolescent stage, if they have nothing in their heads, they are the natural

prey to the passions that are roused in them, especially if they have had nothing that throws the slightest light on what they are experiencing, and have known nothing in the way of strong government or in will control. But is it or is it not reasonable, to suppose, that if you begin to give a child very early in life, worthy material of thought and fill the mind with interesting things, that have to do with itself, the world in which it lives, the people and surroundings in which they move the world of nature, science and literature you have built a powerful fortification against the attacks of adolescence and possibly neutralized them entirely? Is that so incredible a thing as not to be worthy of reflection? Even, if it is called "unscientific?"

Take the average child of twelve or thereabouts, reared carelessly, never having been compelled to use its mind intensively, never having had to do any hard thinking about anything, never having had to learn by any severe government, any effective self-control, and imagine there suddenly breaking into the life of such a child, the eruptive influence of manhood and womanhood! Is there anything strange in the fact that such a being should be bowled over, and fall easily the prey to the worst influences that come to it, especially if

no relationships of confidence on this and allied subjects, have ever been established between it and its parents? I cannot, for the life of me, understand why anybody should be surprised at anything that happens under such circumstances! What seems to me strange, is, that more young people do not go to ruin and disaster. *If you have nothing in your head, what else is there to govern you and sway you but your passions?* Is not that quite as true of men and women as of children? Are not the most violent, unregulated persons you know, the people who have never had any serious consecutive thoughts about anything? When you lose your own temper, and break out into violence of any kind, is it not just because you throw overboard all that you ever learned about life and human relations, patience and kindness and all that have anything to do with either? *Why should anybody be surprised that an empty mind of a child should show the same results that we see in connection with an empty mind of an adult?*

What I have in thought is, that with a full mind, the child will have the materials for self-control within himself, and will not be thrown overboard the first time something strange or unusual happens. If its powers of observation have at all been developed, it will at least

hold still long enough, to think some things through, and perhaps get good advice from somebody. If the moral relation between the child and the parent has developed naturally, through the intellectual method of companionship, conversation and study of things together, it is my judgment, that the overthrow will not come in the vast majority of cases. For my own self I have watched this matter in enough instances to make me feel sure, that *there is no reason to suppose, that intellectual and physical anarchy are needful for the growth of any human being to manhood or womanhood. And I believe that the intellectual development of the child has vastly more to do with this matter than many people suppose.*

When passion is supreme, reason is usually absent. When you have nothing else to think about, how can you possibly avoid thinking about yourself? And if you have developed no will of your own, what is there to do, but to fall readily under the will of somebody else? And if that somebody else be an evil-minded or corrupt person what stands in the way of desolation? Fill the mind full of ideas! Give the imagination of the child the materials which will break the force of the new powers, which are insistently compelling it to think of itself. The world is greater and more inter-

esting that any single individual in it can possibly be, even to himself. It is for this reason that I think the adolescent storm can be shorn of its terrors, and many a life saved that now is blighted, and the transition made to manhood and womanhood rationally, and without the terrific moral tension which now seems to be taken for granted as absolutely needful, I cannot make myself believe that there must be these volcanic eruptions in any life. We all have them, of course, and life itself brings many occasions and temptations to them. But what is rational and sound development, but the steady reduction of the number of things which are beyond our control? If the threshold of life is always to be an eruption, is it strange that so many human beings can never imagine life worth living except with a constant succession of such eruptions, and who, without them, feel that life is tame and uninteresting? And is it not one of the outstanding troubles of our civilization, that so many people cannot be happy unless something is "breaking loose" around them all the time? Is not this explanation of the feverish, unrestful, and unhappy life that so many people seem to be living? If we must be ushered into life with a volcanic explosion, is it strange that many people adopt the explosive theory of life?

I am not presumptuous enough to believe that this subject can be disposed of in a single chapter like this. I am fully aware of all the facts in support of the orthodox theory of adolescence. But I simply wish to urge it as a reasonable matter for reflection, that since we know now absolutely that the vast majority of those who furnish the painful exhibition of sex aberrations are classed as feeble-minded, or of so low a mentality, that many of those who are supposed to be normal are almost as feeble in mind as those actually so classified, that it is fair to suppose that increased mental power through intensive cultivation such as we give to the feeble-minded, will aid many children who are not feeble-minded or abnormal to pass through the adolescent storm without experiencing the grave defects and forming the fearful habits which now go with that period. *I believe the multiplication of the cases in which young people go wrong in this matter is coincident with the decline of intellectual strenuousness and activity.* I believe that with the loss of mental interests, there comes an equally more commanding sway of the physical interests, and loss of control of these, in the bargain. I believe that in this, as in other things, it is stupid, foolish and wasteful to wait till the storm is actually pres-

ent before doing something about it. And I believe that the increase in mental life and power, the development of intellectual interests, will materially tend to rob this period in the life of the child of its terrors.

This, be it understood also, does not to me imply the slightest loss of physical power to any child so trained. I would not take from any child one whit of its full physical power and capacity. I believe in it. I believe it necessary to will-power. I believe it needful to mental force. I believe it necessary to sound human relations and durable happiness in life. But by these very tokens, I believe in educating the child to the point, where, when this new element comes to its life, it will have the resources to meet it and the power to break its force, when it demands irrational action and sin.

But do you, parents, impose severe exactions on him that is to teach your boys: that he be perfect in the rules of grammar for each word—read all histories—know all authors as well as his own finger ends; that if questioned at hazard, while on his way to the thermæ or the baths of Phœbus, he should be able to tell the name of Anchises' nurse and the name and native land of the stepmother of Anchemolus, tell offhand how many years Acestes lived, how many flagons of wine the Sicilian king gave to the Phrygians. Require of him that he mold their youthful morals as one models a face in wax. Require of him that he be the reverend father of the company and check every approach to immorality. . . . "This," says the father, "be the object of your care; and when the year comes round again, receive for your pay as much gold as the people demand for the victorious charioteer."

—JUVENAL, Satire on the Estimate of the Teacher.

X

BREEDING INTELLECTUAL AMBITION

ONE of the standing sources of distress to the college faculties of this country at the present moment is the immense chasm between the interest which the students manifest in athletics and that which they show in scholarly achievement. A freshman class which will easily raise a thousand dollars for its football team will let its debaters travel to a rival college town at their own expense and even when the debate is held in its own borders, attend it in very small numbers. Many thousands of college alumni will go long distances to see the annual football game between their colleges and their favorite rivals, who will not take the trouble to appear at Commencement time and who know absolutely nothing concerning the great educational interests of the college. People who are in hot haste to condemn the colleges should first examine the practices of the alumni. Those who are quick to visit wrath upon the college authorities for seeming to yield so much to the athletic tendencies and demands of the student body, should above all

things find out first what moves the vast body of parents in sending their sons to college. Even the most casual inquiry along this line will reveal the fact that most of the alumni have no scholarly tastes, no intellectual ambitions, properly to be described as such, and it should not be very strange that their children are lacking in the same direction. Indeed, it is a fair question to-day whether the majority of the vast and steadily increasing student body have strictly intellectual or educational purposes in entering college. Certainly the major activities of the student body and the distribution of their time, energy and force does not seem to indicate this to be the case.

And yet there was a time when all these young people were as susceptible to the appeal of the mind and the heroism of intellectual achievement as they later became to the glories of the athletic field. There was a time when all these interests were contending for the premier place in the youthful mind. The desire to excel, the willingness to be prominent, to be differentiated from the mass of other children and young people, is very strong in the youthful mind. What finally assumes the first place comes to that dignity by a perfectly natural route. No boy loves baseball better than football except for reasons which

can readily be traced. No boy comes to college with a highly developed yearning to be a tennis champion or a champion shot-putter or a speedy quarter-miler without having had certain well-defined influences operate upon him to bring about this result. Where the child develops interest, the agencies which make for that interest have been at work and have allied themselves with the child's disposition to know and shine for something distinctive to itself. Ask any boy what he plans to be in after life, and as a rule, unless he has had his career clearly outlined for him by circumstances which dictate his future in an absolute way, he will respond in the line of his intensest interests, entirely oblivious of the absurdity or grotesqueness of his choice. Thus the son of a great brewing magnate a few years ago electrified his father, a worthy German who had pursued his profession of brewer with an eye single to making a good product, after the German fashion, and who thought only of seeing his son succeed him in his great enterprise, by announcing that he intended to become an evangelist! Inquiry developed the fact that he had had as a teacher a man who was a great admirer of Dwight L. Moody. He had so portrayed that man and his moral and spiritual influence over men to the brewer's son that he

had captivated his imagination and aroused his ambition to such a degree that the youth thought nothing so great, nothing so admirable and nothing so worthy of attainment as such a place in the esteem of men as he imagined D. L. Moody to hold. It caused a family difficulty of great proportions and was years in getting settled and, when it was, the brewer's son did not succeed to his father's business. The great brewer, and he was a man of splendid qualities and character as well, had permitted another ambition to be bred in his son than the one he hoped would develop naturally and found too late that the soil was occupied by another growth. His case does not differ except in the antithesis from that of thousands of American fathers.

In analyzing the case just named, the potent factor should not be overlooked and that was a teacher who had himself so assimilated the meaning of a great career that he was able to awaken the longing to reproduce that career in a boy whose natural surroundings forbade such an ideal in the ordinary course of things from even getting a hearing. Yet it was the triumphant one in the boy's mind. Another fact to be kept in mind is that the ideal was one worthy, admirable and spiritually and intellectually attractive in itself. It is rather unfor-

tunate that the scholarly personality has not always been attractive either in the character of its performances or in the presentation of itself to the youthful mind. The highest scholarship, both as to outstanding characteristics and the personalities which represent it, has not been and is not now specially attractive to youth. This can be amply proven by examining the current caricatures of the scholar as a person who is full of abstractions, unpractical and generally not to be companioned. Whatever the public may think of the usefulness of the teacher, the solid and unanswerable fact is that the real estimate is found in his classification in the community, which is that of a higher menial. It is entirely within the facts to say that the mass of the people in any given city feel no interest, no gratitude, no particular respect for the teaching force of that city and know it chiefly through the medium of complaints or trouble of some kind in connection with the education of their children. This fully explains why a street laborer with a hoe, scraping mud in the streets, is often paid a larger wage than the teacher who is molding the minds of young children. Money, of course, is not the standard of finality in this world but compensation follows pretty closely the public estimate of the serv-

ices bestowed. But that, of course, is another question.

What I am trying to make clear is that, as the case stands at the present time, if you get intellectual ambition for any child you get it at the cannon's mouth. You get it in spite of parental negligence, in spite of communal indifference, in spite of the utter neglect of every rational means by which intellectual interest and ambition are stirred into action. And yet the mind of a child is as ready to receive impulses along this line as any other. It is ready to contemplate an intellectual hero, when one is presented to its attention, as any other. It stands as ready to follow in the pathway of emulation after a strictly intellectual ideal as any other. Indeed, it is often found to be so to such a degree that though neglected at home, in the school and in the community at large, it survives. Sometimes it is created by some far-seeing and enthusiastic teacher, but generally intellectual ambition, when it comes at all, comes out of a home where such ambitions are cherished and where the triumphs of the mind are rated above the victories of the body and where the scholar is not crouching at the feet of the football hero, praying for a few fragments of time for his branch of knowledge, but the real leader and

guide of humanity without whom knowledge and civilization alike must perish. I can well recall as a child visiting the home of one of my playmates and being introduced to a gentleman who seemed to be doing all the talking while the family listened with reverence and rapt attention to what he was saying, and, asking afterward who he was, was told, "He is a scholar!" with an air of finality that assumed that I ought to know that a "scholar" was a person of such distinction that everybody ought to keep silent and listen. It is not strange that every one of that family of boys, five in number, who that evening listened to their visitor, impressed with the reverence which was felt by their parents for a scholar, themselves became scholars and form a remarkable group of men in the community where they live. Though engaged in widely differing pursuits they are scholars all of them and they would have been "scholarly" persons no matter what pursuit they gave themselves to. This was purely a case of cause and effect and it can be repeated in any home when the proper means are taken.

It is an interesting fact also that intellectual ambition has the first opportunity with the child and the loss of it is, therefore, even more reprehensible in those who suffer it to be lost.

A young child cannot take a very large part in affairs until its physical abilities are very considerably developed. It has its games and play, to be sure, but these are within a very limited area. Its mental life, on the other hand, may be world-wide almost from the start through the processes which I have already described. Its interests intellectual may be diversified, entertaining, alluring and exciting in a thousand directions before the little feet are able to kick a football or it has the command over its arms required to catch a thrown ball or over its legs to run a base successfully. The mind works a thousand times as fast as the physical structure. You can see this any time by asking a child to write what he has told you so brightly and interestingly in an oral discussion. You will see at once that his hands are undeveloped, the muscles of his arms stiff and unpliable, and hindrances at every turn fret and prevent him from moving in quick response to his mental activity. That is simply because the mind moves much more rapidly than the body possibly can. Thus it comes about that ambitions of an intellectual kind, which have their origin in vivid mental images, picturing the vast influence of the mind, or in powers which are the evidence of great mental force, or social

and spiritual revolutions which are the immediate outworking of the powerful thought, really have the right of way in the child mind. The only reason why that primacy is not maintained, is because it is neglected. By regular stages the physical life is permitted to become the ideal of life. The book gives way to the sword or the gun or the football or something else. The games follow largely along similar lines and by the time the boy or the girl comes to the place where the blossoming mind should begin to realize some of the things which it has been contemplating with longing, it has become deflected from the intellectual to the physical ideal, if it happens to be a boy, or the social idea, if it happens to be a girl, and the ambition to excel intellectually remains only as a desirable asset which may possibly be secured but only through a process which is necessarily long and very unpleasant. In this of course the false use made of some of the noblest emotions materially aid. Patriotism means to fight for your country. Hence the idealization of the soldier, the sailor, the battle-ship and the man behind the gun. The triumphs of science, of art, of culture, of statesmanship are neglected, partly from want of appreciation and partly from incapacity to present them, and the ambitions of

the child sink into lower and more material channels.

While all this is going on, there is probably no passion of the American people about which they feel themselves so sincere as the passion for education. But if it is really as sincere as it seems to be, and there are grave doubts on this point, it is woefully misdirected and helpless. Personally I do not believe a man when he tells me that he wants above all things a thorough education for his child and then does not make the slightest effort from one year's end to another to acquaint himself with the means and the persons and the institutions, public and private, which are giving or failing to give his child the education so highly extolled. It may not be hypocrisy, but it looks suspiciously like it. I have absolutely no confidence in the utterances of such a person on this subject. My observation is that people do what they want to do. They go after the things they want most and first. And if a father wanted thorough and effective education for his child "above and beyond all other things," he would do something more about it than simply issue eulogies on the subject of education and all the while neglect his child. But even allowing that it is all sincere, it indicates a curious want of knowledge and com-

mon sense to imagine that a high and intense longing for knowledge and the things of the mind will grow without cultivation, or that it will survive luxury, coddling, idleness and indulgences of every kind. Yet this is what we see on all sides. The wrongs done to young children by the neglect of their intellectual ambitions and aims by their parents is one of the wickedest things about the American home. It is losing to the American people taste, culture, civilization and social advances of incalculable worth. But above and beyond all this, it is losing for a large fraction of the human race happiness and delight beyond computation.

Ambition follows interest and interest is bred by the study of models. If the models presented for the inspection and commended to the attention of the young child, are distinctly of an intellectual quality, admiration for the intellectual qualities comes by a perfectly natural method. If to this is added conscious progress in the direction in which the model leads as ideal, the ambition grows by leaps and bounds. It has always seemed odd to me that parents did not utilize their own admirations for the benefit of their children. By this I mean that their favorite figures in history and life are rarely held up and their

children taught to look upon them and understand just why they are worthy of admiration. But whenever this is done, there is never any doubt as to the result. Why is Schiller the best loved poet of the Germans? Because you will find him quoted and his verses repeated in the thousands of German households where the children hear about him and are familiar with his work long before they have any literary sense or any ability to make any distinct choices of a literary character. Who made Burns the national poet of Scotland? The homes of Scotland, of course. That is how national poets are made. I well remember a time when multitudes of children were believed to be unable to learn how to sing. But as soon as they began to hear songs and were urged to believe that they could sing, they broke into singing. I know any number of children whose parents believed them to be incapable of strenuous intellectual work till somebody woke them up and showed them conspicuous examples of victorious struggle and made them admire the model enough to make the effort to go and do likewise. Human beings insensibly grow to be like what they are taught to admire and if the admirable qualities of the intellectual life are made clear to the young child, they will love knowledge

as much as they love anything else. It is but simple truth to say that we have not expected little children to take any interest in the great heroes of the intellectual life and consequently they have been given over to the heroes of lesser accomplishments.

When we speak of an ambitious child, we usually mean a child that has found a specific direction in which it wishes to go. And that will ordinarily be found to be a child that by some process, natural or unnatural, has had its attention kept fixed upon something which it has been led to admire. Why should the admirations of a child be left to accident or caprice? Why should we not select the things which we wish the youth to love and point out with exactness and care what is desirable, what is beautiful and of good report, in connection with them? And why should not such a process be the result of a distinct plan and kept distinctly outlined as a part of the child's development? I have interviewed many successful men in many callings of life and have uniformly found that they were inspired to make the efforts which made them successful men by some personality, sometimes a living model, sometimes an historical character which had so arrested their attention that they felt an irresistible desire to

follow in his footsteps. I have lately heard of a youth who has for a dozen years been an incendiary with a passion for setting fires. It is now known that his father was a firebug before him and added to this vicious tendency a lovable personality which so impressed his young son that he glorified the criminal habits of his father and made them the ambition of his life. All of which suggests a phase of this subject which should cause deep reflection on the part of parents. The love of parents, strong in most households up to a certain point, makes the father and the mother the working models of manhood and womanhood. In this matter example is much more powerful than precept. I had an illustration of this not long ago. I was interviewing a boy of thirteen whose school work was not successful and, while searching for the causes and trying to find out at what point to attack his disinclination to work, naturally tried to appeal to him on the score of his affection for his parents. While I could not draw from this boy any expression of disloyalty concerning his father, it was perfectly evident that he regarded my effort to show that he could gratify his father in no better way than to make a fine record at school, with amused contempt. Indirectly I discovered that all he knew of his

father's academic career was the part which was not exactly inspiring and not at all calculated to make his son feel that he regarded scholarship as of any particular importance. Now this gentleman had a really good record. He had within his grasp probably the most successful tool possible for inspiring his boy, namely, the natural expectation that his son should follow in his footsteps. But he never dreamed, till I called his attention to the fact, that the creditable stories of his academic career could be told without boasting or that anything might be interesting to his son but his escapades! At all events, that is all the youth heard about with any show of enthusiasm or interest on the part of his father. But I know another man whose boy, a lad of six playing with his Phi Beta Kappa key, one day heard the story of his father's struggle for that coveted badge of scholastic honor. "Then I must get one, too," said the six-year-old. And he did. That is what I call breeding ambition. That young boy went to college with a distinct vision of scholastic achievement in his mind. He had through college a visible symbol before him of industry, energy and fidelity to the interests of the mind. He made numberless sacrifices of pleasure to attain it. Who will deny that the brief time taken to tell

that story and to explain the meaning of the little golden key did not bring forth abundant fruit? But how many Phi Beta Kappa men who have young children think about this powerful resource for the breeding of intellectual ambition in their children? Certainly not a college professor, friend of mine, whose children are constantly in trouble with their school work, which bothers children and parents alike, though the father is an academic star of first magnitude! Why do certain families send representative after representative to the great football teams of the great colleges? Because the one subject which the younger boys hear from their elders is football and they plan to be football stars as much as they plan to be men. And given the requisite physical equipment they usually are. If you do the same thing with scholarship you will get scholars. But you cannot talk football and get scholarship. You cannot talk money forever and get idealists. You cannot talk stocks or any other kind of business continually and get young people who will think about the pleasures and satisfactions of learning. Children, like all the rest of the world, thrive by what they feed upon. Ambition is not a heaven-sent quality given to some people and withheld from others. It is a seedling in every

child's soul. Nurtured, trained and fertilized you can get just what you want to get. You cannot of course make a silk purse out of a sow's ear. But you can cause the young mind to grapple with what it makes its supreme interest, and, in the vast majority of cases, master it and bring forth fruit, some thirty, some sixty and some an hundred fold.

Emerson says, "Each man is a hero and an oracle to somebody; and to that person whatever he says has an enhanced value." This truth, true of all persons, is trebly true of children in the home. If the father chooses to be a hero to his sons, he may be one and remain one to the end of his days. If the mother chooses to be a heroine to her daughters, she has the first and the best chance with her own children. If father and mother let that distinction go to somebody else, it is their own deliberate choice. That should be understood by every parent in the land. And if it is thoroughly understood it will be seen that not only is great power transferred by this enormous influence but likewise enormous responsibility shirked. It must be true from what we see before us everywhere that parents either do not think about this matter or deliberately abdicate from the throne of influence with their children. We often speak of what

is bred in the bone. But what is bred in the bone is comparatively unimportant beside what is bred in the thought, experience and idealizing tendencies of children at an early age. I know a little girl whose older brother and sister very early developed special tastes and tendencies which they frequently expressed. "And what are you going to be, little girl?" she was asked. "Oh, I am going to be just a mother," said the child. It is superfluous to remark that this child has one of the most remarkable mothers in the community where she lives. She has idealized motherhood and her children need no Madonnas of legend or poetry or art to give them sweet, enduring and inspiring visions of what beautiful motherhood is and ought to be. Her children will call her blessed to the end of days. And it is safe to say that they will carry into life as among the strongest influences of their careers that lovely model of perfect motherhood!

Breeding ambition has another important function which must be noted in dealing with this subject. The moment you have roused ambition in a child you have created a fresh source of power within the child's mind and at the same time located there the responsibility, in so far as it relates to effort, instead of

in authority exercised from without. Once ambition is aroused the process of auto-education begins—self-examination, self-discipline and self-direction—crudely enough at first but nevertheless clearly apprehended and acknowledged. This leads to independent efforts which are more valuable in their mental result than all formal education. Spencer refers to this in his essay on Education when he says: "Any piece of knowledge which the pupil has himself acquired, any problem which he has himself solved, becomes by virtue of the conquest much more thoroughly his than it could else be. The preliminary activity of mind which his success implies, the concentration of thought necessary to it and the excitement consequent on his triumph conspire to register all the facts in his memory in a way that no mere information heard from a teacher or read in a schoolbook can be registered. Even if he fails, the tension to which his faculties have been wound up insures his remembrance of the solution, when given to him, better than half-a-dozen repetitions would." It is clear enough here that the important thing is to inspire that effort, to cause the child to want to do something worth while so much that it will get the "mental tension" and the "activity of mind"

incidental to the satisfaction which it craves. Notice, too, that failure in this direction and under these conditions is not failure at all. The increment gained from a solid effort precludes serious distress because the exercise of the faculties has so greatly increased the consciousness of power.

The habit of aiming at a great result, of looking to an ultimate instead of an immediate goal of effort, tends to enlarge the mental powers and expand the mental horizon in children as it does in adults. Once get young persons in the way of looking for something that is palpably great and as palpably beyond their easy reach and you get the same kind of action in the mind that you see in the arms of a small child reaching for an object upon a shelf just beyond its reach. The objective point may not be reached. But the effort has strengthened the mental fiber, it has felt its possibilities, it has tried itself for an end; demanding the best that is in it, and this habitually done, will breed personal determination and perseverance which are simply ambition at work. It is not material just how the effort works out. But as a matter of fact, nine times out of ten the child succeeds and immediately tries for something still higher. But to inspire this effort, the memory must be

stored with high thoughts and splendid deeds which call for intellectual activity, and the vision must be kept fixed upon the great personalities who have enriched the thought of the world.

The interest in humanity to which we wish to educate the teacher must be characterised by intimate relationship between the observer and the individual to be observed; a relationship which does not exist between the student of zoology and botany and that form of nature which he studies. Man cannot love the insect or the chemical reaction which he studies, without sacrificing a part of himself. This self sacrifice seems to one who looks at it from the standpoint of the world, a veritable renunciation of life itself, almost a martyrdom.

The love of man for man is a far more tender thing, and so simple that it is universal. To love in this way is not the privilege of any especially prepared intellectual class, but lies within the reach of all men.

MARIA MONTESSORI.

XI

THE MONTESSORI METHOD AND THE HOME

The relation of the home life to school training has lately received an interesting exposition at the hands of the Italian educator, Dr. Maria Montessori and this chapter deals only with the emphasis which she puts upon the home relations to her school. At first glance this relation seems to be a minor matter in her system, but reflection shows that it is really fundamental, and that it is quite as much a system for the discipline and training of parents, as it is for the children. What she does for children is remarkable enough but hardly as remarkable as what she does in the matter of selection and exactions as relates to the home. Persons who have interest in that system should above all fix their eyes upon these fundamental requirements.

The results of the work of Dr. Montessori's schools in Rome and the widespread interest and discussion of the method itself, and the great number of experiments of one kind and another in the same direction, furnish

the justification for a somewhat further examination of it from another angle than those which have already taken place.

Just now it is being borne in upon almost everybody that unless the school is entirely to supplant the home, so far as educational functions are concerned, the home must resume some of the duties which is has of late been throwing with increasing acceleration upon the school. Utterly apart from its scientific exactness or inaccuracy, the Montessori method is striking in its illustration of the fact that it virtually takes the place of the home and perhaps this single fact is not the least important of the entire system.

In the rules and regulations of the "Children's House" it is laid down as rule two that "the chief aim of the Children's House is to offer free of charge to the children of those parents who are obliged to absent themselves for their work, the personal care which the parents are not able to give" (p. 70). Here you have the first and most important fundamental fact of the whole system. The parents actually surrender the care and training of their children to other hands, and with this surrender goes the entire parental function educationally. In fact, the surrender is even greater than these words indicate because it

extends to the physical oversight and the very diet of the children who are thus placed under the discipline and educational control of the school. Thus the very first principle as laid down by the founder of the school herself is that she assumes the place of the parent.

The importance of the principle which is here involved cannot be overestimated. It is in fact substituting expert home-making abilities for those which are assumed to be disqualified for the work which it is proposed to do. And in the cases which she actually handled she was undoubtedly correct in her assumptions. But it should not be lost sight of, what this really is. It is a special emphasis upon the home quality in education precisely the thing which has been insisted upon in every chapter in this book. There are educational functions for small children which can be assumed by nobody so well as by the parents, if they are qualified and willing, and this means generally, more willing than qualified, and the atmosphere of the home is itself a condition which induces effective mentality when the conditions are prepared and the home organized toward that end. Therefore Dr. Montessori takes the place of the parent and makes her school a home.

But this is not merely assumed, for in the

same code we see the principles made more binding, for the regulations state: "The parents who wish to avail themselves of the advantages of the Children's House" pay nothing. They must, however, assume these binding obligations:—

(a) To send their children to the Children's House at the appointed time clean in body and clothing and provided with a suitable apron.

(b) To show the greatest respect and deference toward the directress and toward all persons connected with the Children's House, and to co-operate with the directress herself in the education of the children. Once a week, at least, the mothers may talk with the directress, giving her information concerning the home life of the child and receiving helpful advice from her.

Here you have a setting forth of a schedule of duties of parents which, if it could be enforced to-morrow in the Boston schools, would revolutionize them in a month. Observe that the children are to come clean in body and clothing. Here you have at once a parental obligation imposed, which is neglected in thousands of cases, so much so that in Oregon they are giving special school credits to children who come to school clean. A teacher in one of the Boston schools told me recently that after re-

peated efforts to get the home of a certain youth to send the boy to school clean, and failing, she washed him every morning herself for over a month in the hope that the habit would be formed, but failing had finally made the matter the subject of the special agencies. Here you had a failure in this one respect, not only by the teacher, but by the school nurse, who was sent on the case, and there are hundreds like it. This mere matter of cleanliness is taxing the energy of many of our teachers to a degree that most people do not realize, and with all our machinery for getting it, in many cases we do not get it. Nor is the dereliction in this particular matter confined to the homes which are described as being of the "poorer class."

In this matter of cleanliness, however, Dr. Montessori was dealing with what, in Rome, and among her clients was the capital matter of the school. But in American homes there are other things, which are capital in securing parental attention to the child. Children who come from homes where their cleanliness may be assumed, present problems quite as distinct as those of the unclean class. Of these a requirement might as reasonably be made in some other direction as in the matter of cleanliness with the less favored. The main factor is,

that in either case, parental scrutiny prior to attendance at school, which is the parental attention to the relation of the parental duty to the school efficiency should be insisted upon. What you have here is parent training and parental obligation as the aim sought. It is rightly grounded too, in that it imposes a special and specific duty upon the parents. It is not a vague general plea for help. It is a definitely indicated program.

But even more interesting because the demand is one of a vastly different quality is Madame Montessori's insistence that the parents shall show the "greatest respect and deference" not only to the directress but to "all persons" connected with the house (p. 71). What might not be accomplished if we could get something resembling that from the ordinary home with respect to the public school! Everybody who knows anything about it knows that "respect and deference" are about the last things which are given off-hand by American parents to anybody, much less to school teachers. In fact, it is doubtful whether respect can be conferred in this off-hand fashion. But the interesting thing about it is that it guarantees in advance the attitude of the home toward the school and here you have the second link in the chain by which the child

is bound to the school first and then to the home. The attitude of the home is fundamental. It is a sore spot at present concerning many schools and many children. It may, in a twinkling, undo the most zealous teacher's work. Dr. Montessori, with unerring exactitude, saw perfectly clearly that if the child's home attitude were not one of absolute deference and respect for her and her assistants her work would fail, and she was right. It is no guess that much of the public school work is nullified before it is begun, by the attitude of the home.

It will also be observed that she provides for a weekly conference between the mother and the school, and here again the reciprocal attitude is insisted upon, because the mothers may not only give information, but "receive advice." It makes one smile to think how this would be received if such a code of regulations were insisted upon in an American public school. American parents for the most part do not want advice. They want what they call "results." But the sagacious woman who had a perfect educational plan, who was an expert scientist, a physician, and a dietician to boot, knew that all these things could be nullified by an attitude, and so the longest single paragraph in her entire code of regulations applies

not to the duties of the children, and says absolutely nothing about what she intends to do with the children when she has them, but deals entirely with parental duty and parental obligation! There could be no more striking evidence of the place which the home or its equivalent holds in the gifted educator's mind than the regulations which she framed and which were intended to provide her with what she needed first and foremost, namely freedom to do her work in her own way, not only without parental interference but also with obligatory parental co-operation. Translate those things into terms of the co-operation of the American home with the American school, and you would work a revolution no matter what methods you employed. Two things hinder American teachers most by their concurrent testimony, stupid interference and absolute indifference.

I have already indicated in another chapter in this book, that many parents know nothing of the school life of their children, except when something goes wrong. It is these same parents who present the problem of parental interference. Now I would not for one moment yield the point of absolute parental control over the child, at home, in school or elsewhere. In fact I emphasize such control

almost to what some American parents think to be tyranny. This is because I don't believe in drifting with respect to anything, least of all, a child. But mere stupid interference without knowledge is intolerable. And it often happens that having no plan of their own, some parents do nothing but interfere with those who actually have some plan. But better than all this is the organization of the home itself in such a way, that a coordination of home with school, is both possible and effective. If the home is superior, the school will have to yield. If the school is superior, that will also become evident. But by cooperation alone can this be determined. Dr. Montessori sees this, and does not propose to take any chances with a break between the two.

But Dr. Montessori was not ready even with these safeguards to go ahead. She provided for the automatic selection of the children who were to come under her regime, for she adds finally to her regulations the following, which in some respects are the most significant:—

"There shall be expelled from the Childen's House

"(a) Those children who present themselves unwashed or in soiled clothing.

"(b) Those who show themselves to be incorrigible.

"(c) Those whose parents fail in respect to the persons connected with the 'Children's House' or who destroy through bad conduct the educational work of the institution."

I have already referred to the question of unwashed children at the schools. Madame Montessori does not propose to wash them. She will simply expel them. Now, of course, that removes an undesirable element, but what about the child excluded? Obviously with a child three or even seven, its being unwashed is a matter of parental negligence, and to expel a child under these circumstances is simply to punish the child for the dereliction of the parent. The method is easy and direct and effective for the school, but what about the child? Here it is perfectly clear that the antiseptic method is being employed in so far as the school is concerned. And it is more. It is acknowledging, in fact, that without the co-operation of the home, the school breaks down, for apparently Dr. Montessori will not risk her method with children whom her school has to wash. Keeping that in mind, the American public school is performing miracles by the side of which even Dr. Montessori's wonderful results are tame. Our teachers do wash the children. And we should think ourselves woefully derelict if we simply threw the

child out on this score alone, especially so young a child. But at the base the principle is sound. She demands, and she will get, and she will not match herself against a hostile or an indifferent home.

When it comes to the expulsion of the "incorrigible we may reasonably guess from the condition (a) what "incorrigible" is likely to mean. A school that will not risk an unwashed child or wash it at the school will not be likely to take great chances for the destruction of its system by a child who makes any considerable demand for discipline. From our standpoint it looks like abandoning the child who for various causes may need the school most, and may for all he is "incorrigible" be the brightest pupil in the class. It is not a rare experience that many of these so-called "incorrigibles" are such because their minds move more quickly or because they have an altogether stronger organization mentally and physically than the average of those with whom they are associated. Many an underworked boy is "incorrigible" in one class who, when placed where he belongs and fully and suitably driven to the best of his capacity, not only is not incorrigible, but a thoroughly law-abiding and effective person. I have known numbers of such. The section (b) clearly looks like aban-

doning the problem the moment it becomes difficult.

Nor is it strange that this should be the case, fatal as it is to any general public adoption of the Montessori system. What she is making of her school is a home. She is literally organizing a school in a home. Now the essential quality of a home is harmony, homogeneity, and Dr. Montessori knows that a home is impossible, except, where you have all its members presenting a certain uniformity of ideas and habits and attitude toward life and behavior. What she probably means by "incorrigible" is not what we should mean by such a term. She means very likely a child that does not "fit." If she means anything else of course it is simply an abandonment of the child at an age where to pronounce it "incorrigible" is absurd and cruel. There is no "incorrigible" at such an age. But there are and may be many children who will not "fit" into a particular group. Here again you have an expression of the immeasurable advantage of home training for tender years. The evidence is complete that for the effective and sound teaching of any child, you must have not merely suitable surroundings, but a fitness of relation and what can supply this fitness more completely than the parent as the teacher? Here we

are, except in the case of dissolute or unfit parents, always on sound ground. A willing and consecrated parent with vastly smaller equipment in the home is far more effective than a much more highly equipped instructor outside the home. The problem is one of the parent, not of the child.

But in paragraph (c) you strike an even more stringent regulation, and one in which the moral principle is even more dubious. Here for want of parental respect to the persons in charge of the house, a child is expelled. That seems like punishing innocence with a vengeance. And not only so but the bad conduct of parents is also made a reason for expelling the child. How many children would remain in the public schools of all the thousands, if that rule were enforced? And the blow would again fall on the least favored and the sins of the fathers would be visited upon the children with a deadly force and power which indicates a return to the Mosaic code with fearful emphasis. It is needless to say that all this is in absolute contradiction of the entire modern spirit of child rescue. Anybody can throw out the child, and that, unfortunately, is what many people do. But these are the very cases where a higher method and a better understanding are desired. It is these very children whom

society needs to save, and whom we want to rescue, and for whom we wish to supply better conditions and safeguards. But the gates of the Montessori system automatically close against such children even though between three and seven, because they are destructive of the "educational work of the institution" and parental "respect and deference" are a *sine qua non* of the system.

But absurd and cruel as all this must seem, as regards the child which is thus excluded from the school, for the shortcomings of its parents, let us not overlook the value of the principle itself. The parental attitude toward anything in this world, is for the child of commanding importance. Religion, manners, habits, point of view towards individuals institutions, as well as many other things, are imbibed almost unconsciously by little children. This is too well-known to need any exposition. Of how great importance to Dr. Montessori it is, may be judged by the extremity of the penalty which she imposes. What we should learn here is the educational value and importance of the mere parental "attitude" toward anything, for little children. Children will regard as important what they perceive to be of importance to their parents. They will have contempt for what their par-

ents treat contemptuously. The word need not be spoken. It only needs an "attitude" toward anything, to indicate to a child its relative importance in the parent's mind. We often wonder where our children got some of their ideas, never having vocalized our opinions about them. Our "attitude" toward them, though unspoken, abundantly explains such phenomena. In principle all schools take Dr. Montessori's attitude. The only difference is that she pursues it to its inexorable logical end which most schools cannot.

Now the reason for all this is perfectly plain. Madame Montessori knows perfectly well that she must do one of two things, and one of two things must be done with every educational system, to make it effective to the highest degree; either you must eliminate the home or you must get its co-operation. Dr. Montessori's rules seem like a very ingenious endeavor to do both. But whatever we may think of the application of her principles, there can be no doubt whatever about the truth of the underlying idea that there is a vitality about the home interest which you must either absolutely control or supplant, and with the delicate and various operations which her program contemplates she can and she will take no chances whatever.

It is also plain here that this process gets a select group of children, in fact, a group so carefully selected that as a matter of fact you get the result of various selections. Parents who could and would subscribe to these rules, and who would give this sort of absolute authority not only over their children but over themselves to anybody, would be likely to furnish the most plastic material for securing exceptional results. It may be that all this is done consciously, because she speaks of the "socialized home of the future," which may indicate a definite aim in this direction.

But viewed from the American standpoint, the important thing to note is that here, from a most expert source, and one which has provided for the minutest element of child nurture and growth, the fundamental stress of organization is laid not upon the child, but upon the parent and the home, and the most impressive fact about this is, that with perfectness of plan, with every detail of child life under scientific scrutiny, this gifted educator and scientist will not match herself against a hostile or an indifferent home. It ought to be pretty plain by this time that the place to look for the trouble with our educational apparatus is not in the schoolroom primarily, though there is plenty of it there, but in the home, in the attitude of

parents, in the sense of obligation of parents for the education of the children and their active and intelligent co-operation with the school.

The playing of games may have, indeed, ought to have, the excellent results which Bowen claimed for it, and yet it may be doubted whether the experience of life shows that boys so brought up do in fact turn out substantially more good-humored, unselfish and fit for the commerce of the world than others who have lacked this training. And the further question remains whether the games are worth their costly candle. That they occupy a good deal of time at school and at college is not necessarily an evil, seeing that the time left for lessons or study is sufficient if well spent. The real drawback incident to the excessive devotion that games inspire in our days is that they leave little room in the boy's or the collegian's mind either for interest in his studies or for the love of nature. They fill his thoughts, they divert his ambition into channels of no permanent value to his mind or life, they continue to absorb his interest and form a large part of his reading long after he has left school or college.

—James Bryce, Sketch of Edward Bowen of Harrow.

XII

THE PLEASURES OF THE MIND

PERHAPS the general impression upon many readers of what has been previously written, will be a feeling that, after all, desirable as all these things may be and profitable for the child's future and its advancement in life and usefulness, the price which it demands is too great to be paid. Most people mature in life, conscious only of the burdens of life, often of the struggle for mere existence, and not infrequently disillusioned by their own experiences, will reason that the young people will meet the severe struggle of life soon enough and that they should not be denied the pleasures of childhood, so called, and should be kept care and fancy free as long as possible. Many parents have said substantially that to the present writer. Such opinions assume that worth-while activities of the child mind are necessarily devoid of pleasure and that somehow the consideration in childhood of what afterward constitute the serious studies of life, despoils children of pleasure, vitiates the natural freedom and artlessness of children

and prematurely induces solemnity of mind and sedateness of behavior. Let me assure every person who holds this view that there is no more mistaken assumption possible than this. I have at this moment come in from the meadow adjoining my summer home where I have officiated as "catcher" in a "battery" where a very young person, just past his tenth year, officiated as "pitcher." For an hour I sweated, ran and dodged and jumped around trying to perform the duties of this onerous position to the satisfaction of the young twirler who is planning to make a baseball record along with the rest of his ambitions. Previous to the baseball episode he had been put through for an hour what the persons to whom I have referred above, would probably style a grilling lesson in verbal analysis, and immediately succeeding the play another lesson equally grilling in Latin was taken up. It can be said with absolute truthfulness that the delight in the first and third periods was not only not less but if anything more than that in the baseball achievements, which was, all things considered, not despicable. The delight of a "straight throw" in Latin composition was not less than that in a ball sent accurately over the plate. The pleasure of prompt and fruitful recognition of numerous

verbal relations between various word stems did not seem to be one whit less than that which resulted from a happy "catch." In fact, I observed that the same expressions of delight and the same symptoms of pleasure appeared in both cases, and the spontaneous movements in both instances were so similar, so alike, both in the sources from which they sprang as well as in their manifestations, that the conclusion was irresistible that one thing gave as much pleasure as the other.

The same thing has appeared to me many times, and this was simply a momentary test made for the purpose of a careful and minute study of results in a given case. The fact is, pleasure in mental achievement especially when due to conscious and sustained effort, is quite as great and quite as satisfactory as any other; if anything, more so. Mental activity and mental effort, as sources of pleasure, have rarely been adequately considered by teachers generally, and the pleasure motive to study is almost absolutely ignored by both parents and teachers. Many teachers do at times observe the pleasure of children when they have done any work satisfactorily, but, for some reason or other, probably the assumption to which I have referred, avoid making use of the pleasure motive in inducing special advance in

this direction. But I cannot see why a child should not be taught and guided to seek pleasure in one kind of exercise as well as in another. Here again the child generally knows how to play one thing and does not know how to play the other. It is a question often of which game it knows best and if the games of the mind (and these games continue throughout life, and one of the conspicuous joys of a scholarly life is the delight and satisfaction of discovery, whether original or otherwise) were as steadily taught and as carefully outlined in one instance as in the other, you would get substantially the same results. How many times a little girl making the first doll clothes comes to the mother or nurse for instruction! And it is usually given because here various kinds of motives combine in the parent's mind to give the needed lesson carefully and often with extraordinary care. Expert needlewomen can remember such instruction often given and illustrated over and over again. It soon comes to be a pleasurable exercise to do these things because the little girl knows how. The same thing is true of the boys who want to be taught how to "pitch" and "catch" and how to "curve" balls and what not, things that relate to the athletic field. But how many people ever give the child an exhibition of the

pleasures which they themselves have in some distinctive mental achievement! How often is a fine paragraph in a book or a specially beautiful passage in a classic poem read and its excellencies shown to the child, its imagery praised, its force and power extolled and the desire for emulation aroused? The assumption that this has not interest for the child is wholly gratuitous. What can be done and is done can be seen in the celerity with which some smart speech, usually an impertinence, I may add, is repeated which raises a general laugh at the table or in a company of adults, when the child is made to feel that it has gained general approval or applause which is mistaken for approval. What is thus secured on an utterly false basis is possible on a sound basis as well and will not only give pleasure, but, I believe, greater pleasure than mere athletic skill because it is seen to involve higher and better powers. The reason why many a young boy wants to be a baseball player above all things is that he hears everybody give praise to a successful pitcher or batter and comes to think these are the great achievements of men. The same motive operates among college students to so great an extent that scholarship by general consent has lost its eminence in American educational institutions. But let

the emphasis be changed so that a crack scholar is pointed out instead of a crack football player and you will instantly find a change of feeling among the young students whose future as such is still before them. One of the greatest motives to activity in any direction is the pleasure incident to the approval of those whom we esteem most and love best. With young children that means father and mother. Let father and mother place the emphasis where it belongs and half the battle is won.

It is a common saying that things display the qualities of their source. Get it once into the youthful mind that mental effort and mental achievement are the great glory of human beings and bring into the foreground of its consciousness not the gladiators of history but its statesmen, its thinkers, its scientists, its philanthropists, and you have furnished, first of all, a means of comparing results which almost any child will comprehend very quickly. History is full of examples and the instinct of hero-worship tends to reënforce the example. But if all your heroes are warriors, your child will want to play with drums, guns and swords. If the major part of its notion of great men and great works is connected with destruction, you will very likely stimulate every instinct of destruction and provoke ex-

periments in this art at a very early stage. But if your heroes are in another realm and the heroes of science, many of them yet to be discovered so far as literature is concerned, or the heroes of humanity, you create mind stuff that rebels without effort against destruction and starts out with entirely opposite notions of activity and self-expenditure. And started on such a course, pleasure in its fulfillment follows naturally and inevitably whenever anything in this direction is achieved. This can be inculcated very early in life by the habit and praise of smooth and careful articulation, accuracy in speech and any distinctive achievement which has a mental origin or character. The child will very soon feel what its elders value most and will seek to meet the demand by furnishing the supply.

The pleasure which the child experiences and of which it gives the most instant signs, is more than exceeded by that of the parent or teacher who thinks along this line. I know nothing so fine and so thoroughly satisfying as to see the mind of any human being working soundly and smoothly and with apparent self-regulative power. And to see this process in its early stages, growing in a child's mind, is a very delightful sensation. You get the happy consciousness that your own mental

processes are sound because your errors will be repeatedly thrown back at you in large letters like the big hand of a child's penmanship. You will have a constant corrective for yourself and you will unconsciously be kept on edge, so to speak, to make your own power more accurate, your own insight more acute and your own habits more careful. And instead of being irksome, the first time you see your own effort eventuating in a fine effort on the part of the child, only improved with the child's simplicity, naturalness and artlessness, taking on naturally what you have laboriously acquired by heavy self-subordination and self-restraint, you will feel that you have made a genuine contribution to the fulness of the life of mankind. In fact, you have made such a contribution because his generation will do almost by nature what you have had to acquire by effort, and a real and permanent advance in the standard of humanity has been made. And as one capacity after another develops and they begin to coöperate and you see growing up about you, healthy, sane, self-controlling and self-directing individuals, who are mentally strong as they are morally sound, you feel that the hero who has simply killed so many thousand people is a mere slaughterer and not worthy to be men-

tioned by the side of one father or mother who advances by ever so small a degree the type of humanity by which this world is to be inhabited. It looks like extracting a very great and portentously big satisfaction from one insignificant little baby! But it is there for every parent who will take the trouble to find it. Moreover, it furnishes a touchstone for testing most of the things for which people spend life and substance, which is very comforting.. The vain competitions of life and the silly inanities for which many people pour out their strength and labor are by this work shown in their true relation and their true valuation, and the estimate is wholly gratifying. What shall it profit a man if he be a captain of industry and his son a debauchee or a hairbrained idiot known only in dance halls and chorus-girl shows? What shall it profit a woman if she be a leader in every club in town, the first figure at every social splurge and her gowns reported in every Sunday newspaper if her daughter is a silly person from whom no serious opinion can be extracted by anybody? What indeed shall it profit if you are everything in this world and your successors are distinctly less creditable as human beings than your own generation or that which preceded it? The knowledge that you have

improved your own family, your own generation and your own contribution to the race, is the highest satisfaction in this world, with only the one exception—the knowledge of an honorable, unstained life.

The pleasures of the mind last longer than any others. Bodily pleasure at best has its necessary limits. The shouting and the tumult of physical satisfaction even of the best sort dies and disappears. But the genuine pleasures of the mind last forever. They have a staying quality which enriches advancing years and forms the natural linkage with the growth of the world. Everyone must have noticed the differences between that kind of people who at any age seem to be in touch with what is going on and who read with delight and avidity the newest things that are taking place everywhere in the world and others not so constituted. I have in mind such a man, an octogenarian now, who is the youngest person I know. His childhood was such a childhood as I have described in the foregoing pages, nurtured, fertilized, trained and enriched at every turn, and his old age, which term, by the way, applied to him seems foolishness, finds him one of the most active men of the community, keen in intellect, stored in learning and a perennial source of

pleasure to all his friends by the sumptuousness of his remembrance of personal and historical lore. Mental pleasures last. And if it is true that advancing years tend to revert to the earliest impressions of life, then why not make the "second" childhood a noble, full and worthy one in which the mind shall turn back to great things, high thoughts and companionship with the princes of the earth in thought, imagination and knowledge? Could anything be more reasonable or desirable? There is an exquisite pleasure in all this which cannot be expressed in words but which only the initiated know.

The durable pleasures are those, generally speaking, which are founded upon some fixed expansion of the personality, either by way of qualities of mind or alliance with some of the permanent forces of life. Knowledge is the one thing which never fails to present attraction and allurement to those who have once become acquainted with her varied stores. Nor does this mean that a man need to be a person of vast learning. It means, simply, that he shall have peeped behind the curtain and seen what there is to learn and how many people there are in the world who are finding out interesting and valuable things for the world's happiness and the world's work. If

that peep behind the curtain is gained in childhood, by just so much earlier is the happiness of knowledge-getting and knowledge-giving begun and a career of delight is entered upon which no loss of the things which the world commonly finds delight in, can possibly disturb or diminish. It brings into common life and annexes as a permanent resource for daily use an asset which is among the most valuable as it is altogether the most enduring. It creates companionships, lofty, inspiring and satisfying. It induces emotions as varied as the skill of the human mind to delineate and express. It arouses and stimulates interests which last as long as life lasts. The intellect of childhood is fitted by nature to begin this process at once. It has momentum, the greatest it ever acquires in its entire history. It suffers no ennui and all its faculties are awake to receive what is offered. Happy indeed the childhood, which, when that appetite awakens, is fed upon the great things of life and brought at once into contact and acquaintance with the great minds of the race. It means that the pleasure motive in life, of a kind and quality which, other things being equal, rarely does harm and always does good to the soul, is harnessed to the work of life and pulls him who has it over many a hard place and

makes many an arid spot in the human struggle blossom and bloom like the rose. This phase of education has been too little dwelt upon and in fact has in many cases been eliminated from the thought of education. Education, properly speaking, is work. It is and should be hard work, effort to the limit of capability always. But it is work, allied to delights, properly conceived, which rob the name of its terrors and which offer at every turn new scenes to charm the intellectual vision and fresh vistas to lure the inquirer into choice spots in the great world of knowledge.

It is among the finest attainments of mankind when they achieve that balance of emotion and intellect which keeps them serene and strong and undisturbed by the vicissitudes of life which few human beings in this world ever altogether escape. To see a man serene and self-contained under great pressure, whether it arises from business, from private trials or personal sorrows, griefs or misfortunes, is to see the greatest triumph of the will that is possible. This is the proof and substantially the only proof that man is superior to the beasts and to things. The instrument that gives it in its finest form is religion, of course. But next to religion, immediately after the consciousness of the supreme order

of the world and the government of God, is the full mind, conscious that the worst aberration of fortune is not the major fact in life nor even the important fact of the immediate situation out of which it arises. Knowledge of the laws of nature, ability to discern even ever so dimly the varieties of forces at work in the world, and certainty that in the darkest moment there is sunlight somewhere, steadies the mind and uplifts the heart because it is based not on some blind hocus-pocus, hastily summoned and repeatedly muttered to obfuscate the already confused mind and make it forget the present need, but on wide knowledge of men, literature, science, art, nature, and of itself supreme over all and producer of them all. To feel the kinship which the awakened and trained mind feels with all the great intellectual producers of the world is to guarantee serenity and strength for every possibility of life. This fact at once and automatically releases the mind from many anxieties and it can, therefore, without fear and without stint, take in, as it develops, the pleasures of each condition and can drink to the full of the springs of delight which abundant knowledge opens.

When shall these springs be opened? After ten or a dozen valuable years have been

lost, when the mental edges have already been dulled, when coarse and ugly things have already integrated themselves into the juvenile intellect and, weed-wise, sought the best places and fixed their tenacious grip on most fertile spots? Shall we wait till mature life has sown the seeds of self-distrust and doubt, made suspicion a habit and organized the antagonisms of the mind behind which lurk enemies, real and imaginary, to be overcome at every turn? Or, when the unclouded intelligence first looks out on the world, surrounded only by affection and unconscious of the great issues to be fought, and steadily strengthened by supervision, by instruction, by the ever-widening circle of information, by self-equipment through organization of the mind, till, when it breaks forth into the world, its strength is as the strength of ten not only because its heart but its mind is also pure? Happiness in life comes thus almost necessarily because the feelings, the judgments, the obligations of life combine to secure adherence to fundamental law, and in these, happiness is secure. There ought to be no question as to which answer should be given to these interrogatories. Speculatively, most people give only one answer. Open the mind of youth to the best, they say, promptly and with no hesi-

tation at all. But who shall do it? Who will take from the moments of self-indulgence a few, to give them to the work of thus enriching the child by his side? Who will make the child the first and supremest interest and social enjoyment, travel, amusements and all that these imply secondary? That is the great question! No school can do what the school in the home can do and ought to do. No teacher can do what the parent can do and ought to do. No educational establishment can possibly achieve that first and greatest success for education, which is won in the home, where the first things are kept first and where lofty and beautiful ideals crystallized in the memorials of knowledge through the works of the intellectual leaders of the race, are among the earliest associations of the child mind.

It is here that the great battle is really fought and is fought usually not by the child but by him or her who is the child's sponsor. Life being what it is, one cannot do everything and its disposition becomes simply a question of what one desires most. Having settled that, it becomes a question of character, of resolution and devotion. The end seems so distant and at times it does have the appearance of projecting into

the young life things and matters which seem remote from its natural interests. Why should my little nine-year-old be told all about the struggle concerning the House of Lords, its entire history carefully rolled out before him, its great names identified, its place in English history illustrated and recounted in forty different forms and methods to give him a vivid picture of what the present political revolution in England really means? Is that matter for a child? Why not let him have the exhilaration of simply wasting his emotions on the momentous question whether the "Tigers" or the "Athletics" will win? Simply because I choose the remoter pleasure, leaving aside for the moment all else, that when he is twenty-five or possibly less, and, in the revolutionary progress of history, the House of Lords will be in English life what a horse car is in the streets of a modern city, if it is there at all, he will have among the permanent furnishings of his mind the events which have made history and life for him what it then will be and have them stored up for the many varied uses. That information will be habited in his mind which others will laboriously seek out in books and libraries. But above and beyond all these, he will have the pleasure of recalling that this history is also

allied to his home, to his child life, to the dearest and best associations which this world brings, and will, when that subject is mentioned (as will be true of many hundreds and perhaps thousands of other themes), give him the pleasure of seeing in his mind's eye his childhood home and the faces of those whom he has loved long since and lost awhile. Is there anything more alluring than this? Is there a more beautiful and worthy task to exalt the parental mind or charge the parental heart with zeal and patience?

Thus there is established a reciprocal intellectual relation which is pleasurable beyond anything else in life. In extent, there is nothing which matches it whatsoever. It not only fills this life but it reaches far beyond. Many persons whose intellectual traditions reach beyond a single generation can readily recall things which came to them from the elder day by inheritance, so to speak, which merely means that they had been inculcated naturally and formed the mind stuff of daily existence and thought. When new letters or memorials of such elders are unearthed and when the treasures of memory are unlocked and one sees the power of the continuous stream of knowledge-loving people, not necessarily professionally engaged in the so-called intellect-

ual callings (all callings are becoming intellectualized and even the industrial race is to the trained mind now already won), there is the peculiar pleasure of being in the stream of that life and the natural representative of certain things which have come down from other days. Sometimes the profession is handed down from father to son for generations in this way. Sometimes certain responsibilities, civic, philanthropic and otherwise, are handed along from one generation to another, and the public expectation demands, as the natural responsibility creates, definite attitudes and services to the community. In the older portions of America even already there are families of whom the communities in which they live expect certain kinds of things and are disappointed, shocked or grieved, as the case may be, if the desired result is not forthcoming. This is the kind of hereditary succession which we need in a democracy if we are not to have eternally a raw community alert indeed and intensely self-conscious and vital in power and deed, without doubt, but essentially unlovely and having at its base, heartache and barrenness. Americans especially need to think about these things and, if they have even the slightest experience of the pleasure which is created in having this view firmly before

the mind and in accordance with it, set out to make the next generation what they wish their own might have been, the onward march toward perfection is begun.

But the strategic point for this larger result, as for the individual perfecting, lies in the mind of the child. It seems to be reasonably well settled that the struggle for existence will steadily grow harder and also the contests of the future, though the competitions in some directions will undoubtedly be lessened, in others they will be highly intensified. Once in the struggle, there is little hope that men will take time for this kind of culture and the kind of life which such culture requires. The ideas and the ideals must be firmly planted in the heart and thought of youth. And this youth must be early youth, for here again the economic tension is more and more invading the years of youth and hastening the thousands of our children out into the world with only the equipment which they get in childhood and sometimes hardly that. That, at least, should be made as rich and fertile as it is possible to make it. This subject is too vast even to hint at in this place, but it is broached merely for the purpose of mentioning again that no struggle is severe if there is pleasure mixed up with it, and en-

durance is vastly extended and interest quickened and every power heightened if there goes with it the sense of delight and inward satisfaction. The earlier that fact is mastered, the earlier the whole view of life is altered and the sooner rational living begins. It does not need a very reflective man, seeing the feverish way in which the mass of men hurry to and fro to get what they call pleasure or relaxation from the struggles of their daily life, to realize that these people are not only not getting what they are seeking but are wasting valuable powers and corrupting and degrading life while seeking recreation. One does not have to be a seer, sitting in a street car and looking into the worried faces of men and women, to know that most of these people have no real peace of mind and not many resources which make for serenity within or joy in the work of life. It is easy to see that in many of these people imagination has utterly perished. They are simply the pawns worked by other men of power and imagination who have brought their minds into a high state of efficiency and effective reaching after the result they seek. It is easy to see that the capacity for real and recreative pleasure even, in many cases has disappeared.

The joy of life springs from the sources

of joy and is not pumped into life by buying admission to a place labeled amusement, just as education is not to be secured necessarily at a place called a college. Joy comes from real alignment with the things that make for security, contentment and peace. Fundamentally these qualities are moral, but though the nature of them is moral, their strength or weakness and their sterility or fertility depend upon the mental furnishings with which they are buttressed about. Deep down at the sources of life, before birth in many cases, but at birth and immediately thereafter, certainly are the foundations of life to be laid. And the spirit in which they are laid must be that which contemplates a result so sublime that all the imaginative powers are stirred to their utmost to make them secure and strong and capable of upholding the greatest superstructure that can possibly be laid upon them. Who can know but this small creature whom you can hold almost in the palm of your hand will one day be the pivot upon which some vast and mighty human interest will revolve? It is no impertinence for any mother to think this possible! History, if it teaches anything, teaches that the obscure and unknown great outnumber the known and magnified great by many millions. I think often of the obscure

and unknown man of whom we are told in the New Testament, who held the rope that held the basket by which St. Paul was let down outside the city walls, escaping with his life and thus saving to the world that marvelous mind and activity with all its subsequent result in the history of the world! But upon so slight a thing may rest so vast a result! The importance and supremacy of the individual will never be reduced however society develops. To take a large and comprehensive view of the possibilities of life for the humblest child is not only not presumption but is the only true view at least for the parents who brought it into the world. In the home school will its earliest and its most effective lessons be taught. In the home school will its first and substantial ethical outlook upon life be developed. In the home school will the permanent joys of life and the springs thereof be opened and the seat of the abiding pleasures of life be uncovered. But these springs are within, and they are found only by the patient, persistent and intensive utilization of the earliest moments of life. "Vergiss' nicht am Morgen die Lampen zu sorgen," is one of the maxims the little German girls are taught. "Forget not in the morning to trim the lamps," is the housewifely instruction to

the becoming home-makers. Let us not forget that this homely maxim has a larger meaning. Forget not in the Morning to trim the Lamp of Life, and at Evening Time there shall be Light!

THE END

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